

SUNDAY SCHOOL JOURNAL

for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES.

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Bishop Scott.

BISHOP LEVI SCOTT, long the senior Bishop of the Methodist Episcopal Church, has at last gone to his reward.

He was a man simple-hearted, pure-minded, gentle, and firm, and every body loved him.

Through months of physical darkness he passed serenely into the land of everlasting light. Such men are a heritage, whose memory the Church should ever treasure.

A Word to a Faultfinder.

You argue, my friend, against religion because of the inconsistency of Christian people. It is true there are many inconsistent people in the Church. They are inconsistent, not because of the Church, but in spite of it; not because of the Gospel, not because of Christ, not because the Bible urges inconsistency upon them, or that faith in the Bible tends to make them so. They are inconsistent in spite of the Church, in spite of the Gospel, in spite of the word. They are inconsistent because they are men, depraved men, weak men, helpless men, in need of power, in need of knowledge, in need of sympathy.

There is a man who belongs to the Church, but whom you saw drunk the other day. You felt almost glad, down in your inmost heart, to see him in that condition, because you said to yourself, "There's a Christian." There was a curl in your lip as you said it. You pretend to believe that there is no such thing as religion, and such instances as this strengthen you in your conviction, and justify you in your neglect of Christ; and then you turn upon the Church and denounce it because it allows such men to remain on its records.

My friend, a word with you. That man was

drunk the other night. Whether he inherited this taste for liquor or not, I cannot say. Whether he was waylaid by some tempter who does not belong to the Church or not, I cannot say. His temptations to get drunk do not come from the Church. It may be that some rum-shop, for the licensing of which you voted at the last election, was the means of alluring him to this sad fall. But, whatever may have been the cause, it is a fact that he was drunk.

You heard him muttering his nonsense. You laughed. When he came to himself he was filled with distress; he was mortified, humiliated, he dare not look his wife in the face; he crossed the street to avoid meeting church-members and the minister; he wept in secret over it; he cried out, "O Lord, how long, how long? And can I never gain a victory?"

If you had charge of things, of course you would go to him and turn him out—"kick him out," as you say.

And if the Church were to "kick him out," to use your own inelegant phrase, you would be the very first to denounce the Church for its want of sympathy and charity.

The Church did not turn him out. It talked to him through its officers; it pleaded with him. I will tell you why it did not take more severe measures.

One morning, after an almost sleepless night, his wife came to the minister and said: "O, sir, for the sake of Christ, do not be harsh with my poor husband. He is wrong, and does wrong, but you have no idea what a restraint upon him his Church relations are. On the whole our home is much happier since he became a Church-member, and it is easier for us to help him, and for him to help himself, while the influences of the Church bless him. Bear with him, I pray you, for his wife's sake, for his children's sake, for his soul's sake."

You would have turned him out, my friend. We did not. We held on to him. We bear the disgrace of him. We listened to your taunts and jeers in silence. We prayed for him and we prayed with him; and if he shall fall again we shall again try to restore him.

But who are these very inconsistent people about whom you talk, not merely the weak ones, but the men who are in the Church and have no real right there; who love the world and are covetous, and who indulge in things every day which the Church forbids; men to whom the Church holds on, and with whom it is patient, that it may do them good. Who are these men after all? Are there no Christians in the world?

"O yes," you answer, "there are some, of course; I do not deny that there are Christians."

Then there are Christians, and there are those who are not Christians, and a man is really, as to his interior character, one or the other?

"Certainly; to this I agree."

Two armies I may call them, the army of this world, and the army of the heavenly world. And to which do you belong, the army of the world, or the army of heaven?

"I make no professions; I belong to the army of the world. I am no hypocrite."

To which army, then, do these inconsistent people of whom you are complaining belong, not in name, but in reality, to which do they belong, your army or ours?

"Well, to our army, perhaps."

Might it not be well, then, for you who find fault with inconsistent Christians to ask yourself the question whether they may not after all be of your own and not of ours, and whether you ought not to respect us for our patience with them, and our effort to do them good?

A Splendid Defeat.

THE recent temperance election in Iowa was a magnificent defeat of the woman suffragists.

The absurd and unbiblical doctrine of woman's suffrage has been unfortunately connected with the modern temperance movement, and has alienated from it thousands of noble men, who still believe in the word of God, and in the family as the unit of society.

The demand has been made for woman's vote in order to guarantee prohibitory legislation. The utter incompetency of man as the defender at the ballot-box of his mother, wife, daughter, and dependent neighbor, has been impeached. Woman must vote or man will run the government to ruin. Patrick's vote under priestly domination will destroy human freedom. Bridget must come to the rescue, and in defiance of priest, bishop, and pope, vote for advanced ideas and human freedom.

The Iowa election is a rebuke to the absurd schemes of the suffragists. Men educated by wise and godly mothers, influenced by faithful and cultured wives and sisters, may still be depended upon in great political and national emergencies. The question of constitutional prohibition was submitted to the men of Iowa. They rallied and gave a splendid majority in favor of it. We rejoice at this vindication of the true social and political idea.

Clippings and Comments.

Church Magazine, (London.) "Most teachers, if they will consider their own lessons carefully, will perceive that they are given to emphasizing some one point and rather slurring others, and where the class has been under the same teacher for some time, another teacher may do good by making other points in the lesson more prominent." Doubtless, for this reason, as well as others, superintendents desire an exchange of acceptable teachers among some classes, temporarily or permanently, but hesitate to take the step, fearing that teachers will not yield gracefully and affect pleasantly the class left by them. Give the good superintendent the chance to handle his troops so as to win the largest possible success! And let him avoid too frequent changes of the kind proposed.—"I think that it (personal influence) is so decidedly a gift that, where it really exists, the owner will no more be able to help using it than to help smelling if he has a nose."—"The teacher whose scholars are heartily attached to him may fairly rejoice in the knowledge, but he should consider their feeling only as a ladder by which to draw them near to God." Over which do you, teacher, feel the greater satisfaction—an item of admiration reported from the class, or a sigh of true penitence, and a hearty "What shall I do to be saved?"

The Baptist Teacher tells of a text given to a laboring minister by a wise old disciple, "'Lord, thou knowest all things, thou knowest that I love thee;' he said unto Peter, 'Beat my sheep.' 'No! no!' said the preacher, 'you are mistaken, my brother. He said, 'Feed my sheep.' 'Ah, did he?' said the old man, with a searching look into the pastor's face, 'I thought maybe you read it, 'Beat my sheep.' A happy effect followed. 'Stop beating those lambs!' says the Shepherd.

The Sunday-School World presents Jesus as "the perfect pattern of a Sunday-school teacher: his motive, object, spirit, equipments, methods." Here is a theme for endless study and attempt at imitation; a mold into which to cast the teacher's gifts and attainments.

The Augsburg Teacher refers to a directory containing "the names of 10,611 periodicals in the United States and Territories, a gain of 344 in the year." Teacher, do you appreciate the power of this "thundering legion?" Are you doing your best to get aid for Christ's cause from this agency of present thought? Don't be stingy of printer's ink. Donate your church notices. Pay for references to your coming entertainments. Get in your temperance columns. Be warm-hearted toward the editors. Let them feel that you are their best friends.

Sunday-School Magazine: "We hope the day for 'cheap alien literature' is past. Our Church is certainly able to take care of its own children, and it is bound to do so." The pastor is commissioned by the Master

and the Church to "preach the word," to "disciple;" and he is responsible to both the lower and higher authority to see that the leaves of the text-books placed in the hands of his students, his disciples, have no vapor of poison upon them.

Sunday-School Workman: "The hues in which years are colored are sometimes made by moments." To some soul in your class that moment may be during next Sabbath's lesson.

The Church Worker: On the east of the Jordan, Captain Conder has found that "the monuments, which still stand as they stood in the days of Balak, illustrate the religion of the people whom the Israelites were to dispossess; and with this knowledge to help him, he has stood upon Pisgah and seen, like Balaam, only a part of the Israelite encampments; upon Bamoth-Baal, and also seen only a part; and upon Baal-Peor, and seen how Balaam would have seen them all—'Israel abiding in his tents, according to their tribes.'" Be busy in calling the attention of young men to such authentication of Biblical history; start your Sunday-school museum; those who have been this year in Newton Hall, at Chautauqua, can give you suggestions; or you can write to Dr. J. E. Kittredge, of Geneseo, N. Y., who has supplied Chautauqua with many articles of great value; or you can obtain illustrative objects from Mr. A. O. Van Lennep, of New York, whose stock of Orientalisms was not exhausted by the fourteen cases which he took to Chautauqua.

Wesleyan Methodist Sunday-School Magazine: "Every Sunday-school should have some direct connection with foreign mission work." Is your school organized into a missionary society, as the Discipline directs? It is well that the officers, president, secretary, treasurer, be other than the officers of the school, that the coming of new persons before the audience, once a month, may arrest attention. Giving the classes names suggestive of a text; asking the standing class to repeat their motto; having a collector bring forward the gift; bright, brief addresses; study of lands, letters to and from workers known in the fields; these will help to success. Success always comes if the superintendent has a heart for missions and opens the way pleasantly.

Our Bible Teacher: "The season for summer Sunday-school assemblies is at its height. Chautauqua, the august mother of them all, sits in her glory by the lake, while her children from the east and from the west rise up and call her blessed. Many thousands of Sunday-school teachers all over the land will gain new inspiration from the attendance at the various assemblies." Let those who have been thus favored remember that much is required where much has been given. Let them commend the best methods by *doing* them, rather than by—any thing else.

The Scottish Sunday-School Teachers' Magazine learns from the tenth report of the Victorian Sunday-School Union (Australia) that "the plan of holding quarterly written examinations on review Sundays has grown rapidly in popularity. A special committee arranges the questions, which are framed in three sets, corresponding to the divisions of classification in some schools, namely, senior, intermediate, and junior. No fewer than twenty schools—using three thousand six hundred question papers, took part in the last examination." The method of written examination was used with great enjoyment in our Sunday-schools in Madras, India, a few years

ago. We should be glad to learn from Mr. Tindale, and any others anywhere, as to the prevalence and advantages of this plan.

Temperance Hints for October.

BY MRS. S. M. I. HENRY.

LESSON I.—OCT. 1.

Mark 14. 1—"Unleavened bread." Is it probable, if the process of fermentation rendered bread unfit for the religious uses of the early Church, that fermented wine would have been admitted by Christ to the table spread for the last supper? "*Sought how they might take him by craft.*" Trickery, bribery, falsity, have ever been the tactics of sin; and they are, to-day, among the strongest proofs, that the whole system of the liquor traffic is of that "wicked one," whose great desire is still to put Christ and his Gospel "to death."

Ver. 3—"In the house of Simon the leper." No misfortune—or sin, can reduce any human being so low that Christ will not associate with him as a friend, if but he is made welcome. "*Alabaster box . . . very precious.*" This may fitly represent the offering made by the womanhood of this generation. How has the precious ointment of Christlike love and sympathy been poured out in the house of the leprous, though penitent debauchee? and now, as then.

Vers. 4, 5—"Some," (even among the disciples,) "*that had indignation,*" have said, "*why this waste*" of time, and energy, and sympathy, as well as money? But they are the very last to give to the poor the commonest help.

Ver. 6—"Let her alone . . . she hath wrought a good work." Any thing done for Christ, and in his name, should at least be unhindered by those who profess to follow him. Any and every recognition of the kingship of Christ should be revered.

Vers. 10, 11—"Judas Iscariot one of the twelve," is a rent representative of the professing Christian who rents buildings, or votes for, or in any way encourages, the liquor traffic.

LESSON II.—OCT. 8.

Mark 14. 12-21—Ver. 13—Children, notice! It was to be a man carrying a "pitcher of water" who led the way to the "upper room" where Christ would eat the last supper with his disciples. A man with a pitcher of beer or a bottle of wine is not the man to follow: he will lead you away from Christ's holy sacrament instead of to his table.

Ver. 19—"Is it I?" John, as well as Judas, asked this question out of the solemn conscience within. And here is a lesson for temperance workers: We lay the blame all upon the saloon, or the law, or the drunkard—who is to blame for the iniquity of the liquor traffic? Who could thus betray the Gospel of Jesus? We may each well pause and ask, "Lord, is it I? Have I by in-

difference, if not by actual complicity, aided this enemy of men and God?"

LESSON III.—OCT. 15.

Mark 14. 22-31. Ver. 23—"He took the cup . . . and gave it to them." Would Christ have given his disciples a cup containing the poison of alcohol? when he made the human body, and knew, in himself, just what it would do to blood, and brain, and nerves? Would he have allowed alcoholic wine, with its diabolical power over men, to represent his own blood, which was shed for the remission of sin? Any Sunday-school scholar can see the inconsistency of this. Any thing which is morally wrong cannot be true concerning Christ, commentators to the contrary notwithstanding.

LESSON IV.—OCT. 22.

Mark 14. 32-42—A man, lost, degraded, but repentant, once said to me as I read him this story of the agony of Christ, and explained that it was all for him, "Do you think he was sorry for me then?" "I do, indeed," I replied. "But, you know," he said, "he really couldn't have known about my sorrow, just my sin and trouble, for he was not a drunkard, he didn't ever feel this horrible thirst for rum." "Then," I said, "how much greater the wonder of his love: he had no personal sense of danger or of need, such as you have, but a sense of the peril and need of your soul, which made him exceeding sorrowful unto death." You cannot scorn or slight a love like that. Is there a Sunday-school scholar with a drunken father, I send this little message by you to him.

LESSON V.—OCT. 29.

Mark 14. 43-46—The liquor traffic in the Church to-day, is in the regular succession from Judas. The professing Christian who rents a building, either by himself or his agent, for a saloon; leases ground for a brewery or distillery; votes to licence the traffic, upon any pretext, patronizes the traffic ever so moderately; aids it by indifference to the temperance work, is betraying Christ again into the hands of his enemies, just as surely as did Judas; and is crucifying him afresh. The man who betrays innocent boys or girls, and leads them, with flattering words, into the den of vice, is Judas. The man who betrays the cause of the widow, or worse, the suffering wife of the victim of drink, and her helpless children, by protecting the liquor traffic, is Judas. The man who betrays the weakness of the struggling victim, who would reform, but finds the sights and odors of the open saloon too much for his best effort, is Judas. "Inasmuch as ye have done it unto one of the least of these ye have done it unto me." Sunday-school boys and girls, beware of the flattering lips and the kiss of Judas, for it is always the forerunner of death. The same motive which led Judas to betray Christ, is at the foundation of the drink traffic to-day, namely, avarice. Judas, like many a man, fell in spite of good company, good influences, and good teaching.

His own evil heart turned the best to the very worst use. The Sunday-school, the Church, the best home, will not save a man from the power of vice; even the presence of Christ cannot, except there is true love between the soul and him. The love of Christ abiding in us, is the only source of safety. Some scholars in your class, teacher, between whom and a life of vice and the death of a debauchee, stands the one only chance of a genuine love for Christ in their own hearts.

Ver. 47—A sword cannot rescue innocence, once it has been betrayed.

Ver. 49—A past record will count for nothing in favor of the betrayed, in the estimation of the world.

Ver. 50—The betrayed are always forsaken. Jesus led away alone is the one only hope of those who have been betrayed into sorrow or sin.

The Woman's Foreign Missionary Society.

BY MRS. J. F. WILLING.

IV.—Its Home Work.

WE Americans apply the touchstone of practical use to that which claims our attention. We ask, "What can this scheme accomplish?" And later, "Have the results justified the outlay?"

The Woman's Foreign Missionary Society need not fear these tests. Its twelfth annual report gives the work of thirty-eight missionaries, two hundred Bible women and teachers, six hospitals and dispensaries, fifteen boarding-schools, with about eight hundred pupils, one hundred and twenty-five day-schools with three thousand girls and women, three orphanages with four hundred orphans, one home for friendless women, and the systematic visitation of over a thousand zenanas.

Thirty-eight single women of the best education and ability, a large number of married ladies whose labors are most abundant and successful, two hundred native women educated to self-respect, with Christ's love in the soul—each of these is an object-lesson showing the heathen that all good and beautiful things come to women through Christ. Miss Howe writes of a Kiukiang Bible woman: "I wish you could see her as she goes about her work. She holds her head erect, and looks straight out of her eyes, as if she belonged to God, and had a right to be in the world. You could pick her out as a Christian among a thousand heathen women." In Madura an educated native, not a Christian, stood before a group of chattering heathen women, and, pointing toward a Bible reader who sat by herself studying the word, he said, "Do you see her? She can read the book of her god. She knows something, but all you can jabber about is your cooking and dress." These women carry into the thousands of places they visit the small, sweet courtesies, the tender amenities, the beautiful love and respect that make affluent a Christian home. In the six hospitals and dispensaries thousands of the most miserable lives are saved, and made glad with a gleam of

Christ's light. The three thousand girls and women, and the four hundred orphans under care each year, will be lifted out of the "Black Hole" of degradation into which they had been thrust by the vicious centuries, and up to the throne and crown of Christian womanhood, "heirs of God, joint heirs with Jesus Christ."

"And yet there remaineth very much land to be possessed." Of all persons walking upon the earth only one in three is a nominal Christian. Of nominal Christians two in three are under the yoke of Rome. Four ninths of the world's population are heathen and papist women, and the care of their spiritual life is laid upon the women of the Church. The trust has been accepted by one tenth on behalf of the rest. The other nine tenths must be aroused to interest in this work.

The Sunday-school must do its part toward the solution of this tremendous problem. A German professor said, "I always take off my hat to the children, for I see in them the lawgivers of the future." Missionary secretaries and missionaries are now sitting in rows, one hour of each one hundred and sixty-eight, learning truths that are to shape the world's future.

Our Sunday-school missionary concerts must be such *de facto*, and not called such by courtesy. Children must be told the sad story, so that they may know why they give their pennies. A missionary lady said she resolved to be a missionary when she was nine years old in a Wesleyan Sunday-school. At the "tea-meeting," while she ate her seed-cake, her little feet dangling, and she listening restlessly to the talk, she made up her mind to do something some day for those pitiful little children of whom she was told. If the million or more of American Sabbath-school teachers understood their hour and opportunity, they could so train the children that the next generation would count it joy to carry the good tidings to the world's end for Christ's dear sake.

Chicago, Ill.

Opening and Closing Services for Fourth Quarter of 1882.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES. [1 Cor. 13.]

SUPT. Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

SCHOOL. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

SUPT. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

SCHOOL. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

SUPT. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

SCHOOL. Rejoiceth not in iniquity, but rejoiceth in the truth;

SUPT. Beareth all things, believeth all things, hopeth all things, endureth all things.

SCHOOL. And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

III. SINGING.

IV. THE APOSTLES' CREED, or TEN COMMANDMENTS.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath-day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

V. PRAYER, followed by the LORD'S PRAYER in concert.

VI. READING SCRIPTURE LESSON.

VII. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.*

VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES. [Jude 24, 25.]

SUPT. Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy.

SCHOOL. To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

III. DISMISSION.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN THE GOSPEL ACCORDING TO MARK.

NOTES BY THE REV. J. L. HURLBUT, M.A.

A. D. 29.]

LESSON I. THE ANOINTING AT BETHANY.

[Oct. 1.

Mark 14. 1-11. [Commit to memory verses 6-9.]



1 After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast day, lest there be an uproar of the people.

3 And being in Beth'a-ny in the house of Si'mon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three

hundred pence, and have been given to the poor. And they murmured against her.

6 And Je'sus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whatsoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 And Ju'das Is-car'i-ot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

General Statement.

The Saviour's public ministry ended in the temple on the afternoon of the Tuesday in the week of the passion. On that evening the rulers met in secret conclave, and formed a plan to seize and slay him. They found in the circle of the chosen twelve one traitor who was ready to betray his Master. To explain his act of treason, the sacred writer takes us back to the preceding Saturday, when Jesus was at Bethany. Here a supper was made in the Saviour's honor at the house of a certain Simon, whom Jesus had perhaps healed of leprosy. Among the guests reclining around the tables was Lazarus, whom Jesus had but a few weeks before called up from his grave, while his sister Martha served the guests. Into the supper room came Mary, his other sister, bearing an alabaster vase of costly perfume. She approached the Saviour's feet, and washed them, as once before on another occasion they had been washed by another woman. Luke 7. 36-50. Then she broke the vessel, and poured over his head the oil, which sent its fragrance throughout the dwelling. Amid the silence

with which her loving act was witnessed, one harsh voice arose in blame. It was the voice of Judas, who could not sympathize with the love that spoke in the deed, but saw only the wasted ointment and its cost in money. The Saviour spoke in behalf of the woman, and gave to her act a new and solemn meaning, declaring that in it she was anointing his body for the burial. Judas was vexed at this public censure; was stung by the guilty consciousness of his own robberies from the treasury of the twelve; and on the next day was disappointed that Jesus did not seize the throne after his triumphal entry: heard during the following days the repeated utterances of Jesus concerning his own approaching death, and at last became convinced that his efforts were to end in failure. He resolved to make sure his own safety, and to turn the ruin of Jesus' cause into a means for his own gain. On the evening of Jesus' final departure from the temple, he voluntarily sought out the rulers, and bargained with them for a sum of money to betray his Master into their hands.

Explanatory and Practical Notes.

Verse 1. After two days. Meaning "on the third day," that is, on Friday, as the last-named events (see Lesson XII. of the last quarter) took place on Tuesday. **Passover.** The feast commemorative of the departure of the Israelites from Egypt, when a lamb was roasted and eaten, with peculiar services, by each family. **Unleavened bread.** Bread made without yeast or leaven was eaten exclusively during the week of the passover. **Chief priests and scribes.** Comprising together the Sanhedrin, or great council of the Jews. **Take him.** The words of Jesus had increased their hatred, and they concluded that either he must be slain, or their power over the people would be lost. **By craft.** They could not arrest him openly, because he had broken no law, and if they should excite a tumult, they feared the Roman authorities and the wrath of the multitudes, for "the common people" were mainly friends to Jesus. **Put him to death.** They had driven him from the city before, and now were fully resolved upon his death. (1) *See how hate deepens into deliberate murder.*

2. Not on the feast day. The feast day proper was on Friday of the passover-week; but the purpose was to delay the seizure and murder of Jesus until after the seven days. Their plans were changed by the offer of Judas to betray Jesus. **Lest there be an uproar.** The city was crowded with pilgrims from all parts of the land, and while the Jews of Jerusalem were bitter in their opposition to Jesus, those from the country were friendly, and might resist the attempt to seize him.

3. In Bethany. During his stay at Jerusalem, Jesus spent his days in the temple, and the nights, for safety, at the house of Lazarus in Bethany, a mile outside of the wall, over the mount of Olives. (2) *We too may enjoy the rich privilege of having Jesus in our homes.* **Simon the leper.** Supposed to have been healed by Jesus, though his healing is not mentioned. Perhaps he was the father of Lazarus, or some relative of the

family, since (John 12. 2) Martha served at the table, and Lazarus was present. **As he sat.** "Reclined," according to the ancient manner, at the table. **At meat.** From John 11. 2 we learn that it was a feast, and an occasion of enjoyment. Even with the cross before him, Jesus was cheerful and social. (3) *Those who are sons of God need have no dread of dying.* **There came a woman.** Not "the woman that was a sinner," (Luke 7. 36-50,) for she had washed the Saviour's feet at another time and place; and such an event was likely to take place anywhere that Jesus visited. Nor was the woman on this occasion Mary Magdalene, but Mary, the sister of Lazarus. Perhaps Mark left her unnamed for fear of persecution, as her home was near Jerusalem. **Alabaster box.** Rather, a flask, with a slender neck. It received its name, *alabastroa*, from the place where the flasks were originally made. **Of ointment of spikenard.** A distilled perfume, mingled with oil, very fragrant and very costly, used as a hair-dressing by those who could afford it. **Brake the box.** Perhaps broke the seal, or the long neck. **Poured it on his head.** The anointing was customary, but such expensive ointment was reserved by wealthy people for distinguished guests. From John 12. 3 it appears that, in excess of generosity, she poured the ointment also upon his feet. It was a token of her gratitude for her brother's restoration, and of her love for her Saviour. (4) *True love ever gives its best and counts not the cost.*

4. Some... had indignation. One began the murder, (John 12. 4) Judas, in whose heart the germ of treason was growing, and the complaint was caught up by others. (5) *Note how ready many are to see evil rather than good.* **This waste.** Such a view shows that even the disciples utterly failed to recognize the exalted nature and station of Jesus. If he had been the son of king Herod, no one would have counted this tribute a waste; much less to him who was the Son of God. (6) *No honor is too great to bestow on the brow of our Redeemer.*

5. Might have been sold. Judas takes the purely commercial view of the transaction, with no sympathy for the finer sentiments. **Three hundred pence.** Forty-five or fifty dollars, when the same amount of money had as much purchasing value as \$500 now. **Given to the poor.** Judas saw what an addition this would have made to the treasure in his keeping. John 12. 6. Those who give the most to Christ are not the ones who neglect the poor. "It is the successors of Mary, and not of Judas, who really care for the poor."—*Bishop Ryle.* **Murmured at her.** Not only spoke harshly about her, but to her, about her act. Yet she, and not they, had the deeper view of what was due to Christ.

6, 7. Jesus said. "Happy was it for this woman that she had a more just and discerning Judge to pass sentence upon her action than men." **Let her alone.** The language of sharp rebuke, indignant at the hypocrisy of Judas, and the want of consideration in the others. **A good work.** "A beautiful deed," that is, conveying the idea of its fitness and nobility of purpose. **(7) Christ sees the heart while others see only the act.** **The poor.... always.** A melancholy truth, yet one which in its result enlarges the hearts of God's people, and benefits those who give more than those who receive. **Me.... not always.** Another week and their privilege to serve the Saviour on earth would pass away forever. **(8) See here a lesson on the use of opportunities.**

8. Done what she could. An indirect rebuke for those who, while finding fault at her act, had not testified such love as hers. **(9) Happy soul to whom Christ gives this praise!** **Aforehand to anoint my body.** Some think that Mary, with deeper penetration than the disciples, had realized what they failed to understand, the nearness of his death, and that her act was

in purpose her anointing for his burial. But it seems more likely that it was a simple act of love, in which Jesus alone saw a prediction. **(10) Our Lord can divine deeper than we the intent and meaning of our service.**

9. This Gospel shall be preached. The truths of salvation through the death of Jesus. **(11) Christ foretold the universal diffusion of the word.** **A memorial of her.** Her act will be remembered when the criticisms upon it have been forgotten. **(12) Our best memorial is in the deeds wrought from love to Jesus.**

10. Judas Iscariot. Probably Iscariot means "of Kerioth," a town in Judah. He was probably a good man when chosen as an apostle, and perhaps his practical abilities led to his appointment as treasurer of the twelve. Like the others, his views of the Saviour's kingdom were earthly; but while the rest gradually arose to more spiritual conceptions, he grew more worldly, until selfishness deepened into covetousness and to actual crime. **One of the twelve.** An expression which brings his treason out into blacker relief. **Went unto the chief priests.** Perhaps immediately after the supper, and incensed at the rebuke which he had received, he began to meditate treason, but did not make the offer until the evening after the Saviour's last teachings in the temple.

11. They were glad. Glad to find the spirit of disaffection in the innermost circle of Jesus' followers, and glad to find circumstances so favorable to their plot. **Promised.... money.** Thirty pieces of silver, (Matt. 26. 15,) about fifteen dollars, to be paid when he led them where they could arrest Jesus. **Conveniently betray him.** A time when he could give them access to Jesus apart from the multitude; not easy to find, since he was generally surrounded by a concourse of friends.

HOME READINGS.

- M.* The anointing at Bethany. Mark 14. 1-11.
Tu. The anointing by Mary. John 12. 1-11.
W. The anointing of Saul. 1 Sam. 10. 1-24.
Th. The anointing of David. 1 Sam. 16. 1-13.
F. The anointing of Solomon. 1 Kings 1. 32-40.
S. The anointing of Joash. 2 Kings 11. 1-18.
S. The anointed Saviour. Isa. 61. 1-11.

GOLDEN TEXT.

She hath done what she could. Verse 8.

LESSON HYMN. C. M.

Hymnal, No. 896.

She loved her Saviour, and to him
 Her costliest present brought;
 To crown his head, or grace his name,
 No gift too rare she thought.
 So let the Saviour be adored,
 And not the poor despised;
 Give to the hungry from your hoard,
 But all, give all to Christ.
 But give to Christ alone thy heart,
 Thy faith, thy love supreme;
 Then for his sake thine alms impart,
 And so give all to him.

TIME.—A. D. 29, on the Sunday before the crucifixion.

PLACE.—Bethany.

CONNECTING LINKS.—This event is here related out of its chronological place in order to explain the treachery of Judas. Its time was between Lessons 4 and 5 of the last quarter.

PARALLEL PASSAGES.—Matt. 26. 6-16; John 12. 1-11.

DOCTRINAL SUGGESTION.—Self-denial for Christ.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Foes of Christ, v. 1, 2.**
 Explain the nature of the feast here mentioned.
 What was the purpose of the rulers?
 What induced the rulers to form this plan? John 11. 47-52.
 Why were they unwilling to arrest Jesus at the feast?
 What spirit did they show?
- 2. The Faithful Friend, v. 3-9.**
 Relate the event here narrated.
 On what day did it take place? John 12. 1.

Who was the woman that anointed Jesus? John 11. 2.
 Was this the same anointing as that in Luke 7. 36-50?
 What traits of character did this show in Mary?
 What remark did her act excite?
 What was the motive of the remark? John 12. 4-6.
 How did Christ answer it?

3. The Faithless Friend, v. 10, 11.

Who was he, and what made his act especially wicked?
 What led him to this act of treason?
 How does it show the truth of 1 Tim. 6. 10?
 What results did it bring to the traitor?

Practical Teachings.

1. What duties toward Christ are here illustrated?
2. What duties to the poor are here suggested?
3. What temptations and dangers to character are here shown?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Foes of Christ, v. 1, 2.

Who were the foes of Christ?
 Why did they hate him?
 What was their purpose with regard to him?
 What feast was at hand?
 What was the design of this feast?
 Why did they fear an uproar?

2. The Faithful Friend, v. 3-9.

What took place at Bethany?
 Who was present at this feast? John 12. 2.
 What was done by the faithful friend?
 Who was this friend? John 11. 2.
 What was said by those who were present?
 Which disciple found fault with this act? John 12. 4-6.
 What did Jesus say was the purpose of this act?
 How was it to be honored through the world?

3. The Faithless Friend, v. 10, 11.

Who was he, and what did he do?
 Why did he do this?
 How much did they promise to give him for this act? Matt. 26. 15.
 What is said in 1 Tim. 6. 10?
 Did Jesus know what he was about to do? John 6. 70, 71.
 What did Jesus say of the traitor? Luke 22. 22.

Teachings of the Lesson.

- How are we here shown—1. What hatred will do?
 2. What love will do? 3. What covetousness will do?

QUESTIONS FOR YOUNGER SCHOLARS.

1. **The Foes of Christ**, v. 1, 2.
Who were the foes of Christ? **The chief priests and rulers.**
Why did they hate him? **Because they were wicked.**
For what did they watch? **For a chance to take Jesus.**
Why did they want to take him? **To kill him.**
2. **The Faithful Friend**, v. 3-9.
Who was this faithful friend? **Mary, the sister of Lazarus.**
How did she show her friendship? **By pouring precious ointment on his head.**
What did some of those who saw her say? **That it ought to have been sold and given to the poor.**
What did Jesus say of her? **"She hath wrought a good work."**
What else did he say in her praise? [Repeat GOLD-EN TEXT.]
Where did he say that her deed would be remembered? **Wherever the Gospel should be preached.**
3. **The Faithless Friend**, v. 10, 11.
Which one of the disciples found fault with Mary's anointing Jesus? **Judas Iscariot.**
What did he afterward do? **He went to the rulers and chief priests.**
What did he do? **He offered to help them take Jesus.**
How did they feel at this? **They were glad.**
What did they promise to give him if he would give up Jesus to them? **Some money.**

Words with Little People.

How I may show my love for Jesus?

1. By giving to his cause.
2. By working for him.
3. By loving his friends.
4. By doing his will.

THE LESSON CATECHISM.

[For the entire school.]

1. What was the wicked purpose of the chief priests?
To put Christ to death.
2. How did a woman show her love for Christ? **By anointing him at supper.**
3. Who was this woman? **Mary, the sister of Lazarus.**
4. What did Jesus say of her? **"She hath done what she could."**
5. Which of the disciples bargained with the chief priests to betray Jesus? **Judas Iscariot.**

TEXTS AT CHURCH.

Morning Text.....
Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Three Memorials.

I. THE RULER'S MEMORIAL.

1. **Craft.** "*Take him by craft.*" v. 1.
"Out of the heart....deceit." Mark 7. 21, 23.
2. **Hate.** "*Put him to death.*" v. 1.
"Your father the devil....a murderer." John 8. 44.

II. MARY'S MEMORIAL.

1. **Self-sacrifice.** "*Ointment....very precious.*" v. 3.
"Gave their own selves to the Lord." 2 Cor. 8. 5.
2. **Love.** "*Done what she could.*" v. 8.
"The greatest of these is charity." 1 Cor. 13. 13.

III. JUDAS' MEMORIAL.

1. **Covetousness.** "*Promised....money.*" v. 11.
"Take heed and beware of covetousness." Luke 12. 15.
2. **Hypocrisy.** "*Conveniently betray him.*" v. 11.
"Woe unto them....hide their counsel." Isa. 29. 15.

ADDITIONAL PRACTICAL LESSONS.

Service for Christ.

1. Service for Christ is all the more precious at a time when enemies are conspiring against him. v. 1, 2.
2. Our service for Christ should be rendered boldly and openly, without fear of men. v. 3.
3. Our service for Christ should be of our best, the highest offering of love. v. 3.
4. Our service to Christ is not to be regarded as a waste of time, means, or ability, but as the noblest use of them. v. 4, 5.
5. Our service for Christ will not involve less service to our fellow-men, but will lead to greater. v. 5.
6. Our service for Christ is noticed and appreciated by him to whom we present it. v. 6, 7.
7. Our service for Christ has in it a deeper meaning than we realize. v. 8.
8. Our service for Christ, though forgotten on earth, will be remembered in heaven. v. 9.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

ONE of the mental pictures which used particularly to strike my imagination as a child was that of an oasis in the desert, with its refreshing verdure, and cool, reviving water-springs, gladdening the eye of the traveler, and restoring his wearied frame after the long journey over dreary wastes of sand. An oasis in the desert stands for all that is sweet and fragrant and joyful in the midst of toil and weariness and trouble. Such a little spot of refreshment we meet with to-day in the history of our Lord's earthly life.

His journey is now nearly at an end. It has been full of trial—enemies on every side—few, even of those who have been healed and blessed, giving up all to follow him—disciples misunderstanding him, and refusing to believe in his coming sufferings. And now the very darkest part is near at hand. In six days more (for we take in this passage a step backward in order of time) the consummation—the cross—will be revealed. But to-day a joyful company is gathered around him in the home at Bethany. No shadow of coming grief clouds the minds of his disciples. Crowds are flocking to Bethany to see him, and to behold the man whom he had raised from the dead, and many avow their belief in Jesus. John 18. 9-11. All looks bright, and his disciples are looking for the speedy establishment of his kingdom. Luke 19. 11. Yet all the while he knows what is before him—the betrayal, the desertion, the sharpness of death.

Is there one to give him the sympathy he craves—one, occupied, not with his kingdom, but with himself? Yes, there is one. And the little oasis in the desert, the cup of refreshment to him on his weary way, is the deed of this quiet, loyal-hearted woman.

What made Mary's deed so acceptable to the Lord Jesus?

1. *Its motive.* Water is coolest and purest when its source is deep down in the earth. That part which is hidden is the most important. So with

the fruit which the thirsty traveler gathers with delight. It may be beautiful on the surface, but what he cares about is whether it is sweet and wholesome inside. The "apples of Sodom" growing near the Dead Sea are very attractive to the outward eye, but are as dust and ashes to those who taste them. The Lord Jesus looks below the surface. And in Mary's heart he found pure, simple love to himself prompting her gift. She was not one of those who love notice and display. From Luke 10. 29, and John 11. 20, we may conclude her to have been of a retiring disposition. No one seems to have been aware beforehand of the offering she was about to bring. The fragrant odor of the ointment first revealed it to the company. She did not want their approval any more than she anticipated their blame. And the Lord testified that she had done it unto him: "She hath wrought a good work on me." Vers. 7, 8.

2. *Its fitness.* Affection makes us keen-sighted to please those we love. It is true that the offering prompted by love is not invariably a suitable one. Ignorance and want of judgment may prevent that. But the gift that does exactly suit you, that in every way just meets and anticipates your desire, has probably cost some little thought, and you recognize in it the care of a loving heart.

Mary's gift was suitable in the highest degree. Gold and gems would have been poor things to offer to him who was on his way to death. But the fragrant ointment was refreshing to his weary frame, and was a fitting tribute to one whose body was soon to be laid in the grave. He was anointed for death and burial. Whether Mary knew the full meaning of her deed we cannot tell. But Jesus recognized it publicly. A deed of humble, loving ministry may be done for Christ without the doer being conscious of the importance of the act, but the Lord will recognize and honor it.

3. *Its readiness.* Mary's love was not mere feeling and sentiment. She was ready to act. Apparently her services were not required at the guest-table. Martha had undertaken the "serving," and was not in need of assistance. But she did it without reserve. She "brake" the box—crushed it in her hand—so that the whole of the precious ointment was poured on the head of Jesus. It was a costly gift, fit for a king, but she gave it gladly. This was the last occasion on which she would be able publicly to honor Jesus. Did she know it? We cannot tell; but anyhow she would not let slip her opportunity. She did "what she could."

How strangely was this act misjudged by his disciples, following the lead of Judas! They accused her of wasting the ointment, and of misapplying it. But the same misjudgment still exists. Why should John go out as a missionary? Can he not work at home? Is it not waste of his talent, or his position? "If I had been asked," said a young man, "to go out to Africa by my employers, with a salary of five thousand a year, people would have said, 'What a lucky fellow!' but because I am going for the work of God, they count me a fool."

But the Lord Jesus has shown us, by his commendation of Mary's act, the value he sets upon true, simple, engrossing love to himself. There is much profession and working and much giving that is like a mere mirage, bright and beautiful and attractive—having the appearance of love to Christ, but very little of the reality. Would you be no mere mirage but a living oasis, fair and fruitful, seek to be fed with living streams from on high—nay, to have in yourself that "well of water" which is "springing up into everlasting life," John 4. 14; 7. 38, 39.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Notice the *time, place, circumstances, and purposes* of the events in this lesson.... Draw a map of Jerusalem and its environs, showing the location of Bethany.... Explain, *passover, sitting at meat, alabaster box, ointment of spikenard, anointing, three hundred pence, etc.*.... Distinguish between Mary the mother of Jesus, Mary Magdalene, Mary of Bethany, and "the woman" in Luke 7. 36-50.... Compare the three accounts of this event, and note their differences.... What this act showed on the part of Mary. 1.) Affection; 2.) Generosity; 3.) Acknowledgment, public confession; 4.) Gratitude; 5.) Insight; 6.) Faith.... What it showed on the part of Jesus: 1.) Consciousness of his rank; 2.) Knowledge of his own death; 3.) Appreciation of service; 4.) Knowledge of future events.... On the part of Judas and the complainers: 1.) Lack of appreciation; 2.) Ignorance; 3.) Selfishness.... Motives to Judas' betrayal: 1.) Unbelief; 2.) Covetousness; 3.) Temptation.... Duties of the lesson: 1.) Outspoken honesty, vers. 1, 2; 2.) Fidelity, ver. 3; 3.) Generosity, ver. 3; 4.) Kindness, not judging others, vers. 4, 5; 5.) Use of opportunities, ver. 7; 6.) Faith, ver. 9.... ILLUSTRATIONS. When King Henry VII. visited Sir Richard Whittington, (whose story is familiar to children,) the baronet, in token of his regard, threw into the fire the king's notes for \$240,000, owed by his majesty to Whittington. Yet this act did not possess the fine feeling shown by Mary's gift to Jesus.... When word was brought to a father that his son had gone as a missionary to India, he said, "If I had ten sons how gladly would I give them all to such work for Christ.".... Story of the child who when dying gave all the money in her "bank," a few dollars, "to build a church for poor people." Her pastor told the story on the following Sunday, and the congregation subscribed money enough to build the church.

References. FREEMAN'S HAND-BOOK: Alabaster box, 712; Preparation for burial, 822.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Loving and Doing.*

THE LESSON FOR THE JEWS.

Point out Bethany on the map, and tell that some of the dearest friends of Jesus lived there. Speak of Martha and Lazarus, and let children tell what Jesus had done for this family. Was it strange that they believed in him and loved him? Tell how they made him welcome at their home, and how, the last week of his life, he went out every night from Jerusalem to find rest with his friends. Simon was another who be-

lieved in Jesus. Probably he was one of the lepers whom Jesus had healed. No wonder he made him a supper at his own house! Tell that Simon is supposed to have been a relative of Lazarus and his sisters. Many of the friends of Jesus were at the supper, but some of the Jews who were not his friends. One of the twelve disciples even, who had been with Jesus so long, was not his friend. Which one was it?



Give by description or drawing, an idea of the way people sat at table in the East, and picture Mary coming in quietly and breaking her box of precious ointment upon the head of her dear Saviour. Now the real feeling in the hearts of the Jews came out. Those who had true

love for him were glad to see Mary do this. Others began to find fault. Not daring to find fault with Jesus himself, they spoke against those who loved him and were not afraid to show it. Teach that Mary's act was a kind of touchstone that brought out either love or hatred from the hearts of all who saw it. Tell what Jesus said about the anointing, and show that this was an object-lesson for the Jews, teaching the glory and greatness of Jesus.

THE LESSON FOR US.

Tell how valuable the perfume was—worth more than forty dollars, and that Jesus, in commending Mary's act, taught that nothing is too good to give to him. Let children, if they will, name some gift which they can make to Jesus, and show that he is not pleased with that which we care but little about.

Teach that Mary's act was a brave one. She was not afraid to show others how well she loved the Saviour. Sometimes it is not easy to show our colors. Make this practical in the lives of children. Tell that

love puts thoughts of service into the heart, and gives the power to do. Speak of ways in which children can serve, and teach "It is more blessed to give than to receive."

Blackboard.

BY J. B. PHIPPS, ESQ.



Draw the heart and cross with white crayon, the rays with yellow. The sentence on the left in red, shaded with yellow; the sentence on the right in yellow, shaded with red; the words at the bottom in white shaded with blue. **EXPLANATION.** A heart filled with love. The heart of Mary. Love is unselfish and pure; it gives willingly to Christ; it reaches to the cross, and the anointing is the preparation for it. **LESSONS.** Duty of self-denial, of giving to Christ, of giving Christ alone the heart. Do all you can for Christ. The anointing of kings, and the anointing of the King of kings, and the anointing of our hearts by love divine. Closing thought, *What have I done for Christ?*

A. D. 29.]

LESSON II. THE PASSOVER.

[Oct. 8.]

Mark 14. 12-21. [Commit to memory verses 17-21.]



12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will show you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?*

20 And he answered and said unto them, *It is one of the twelve, that dippeth with me in the dish.*

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

General Statement.

After the discourses on the Mount of Olives, (Lessons XI, XII, Third Quarter,) the Saviour returned to Bethany with his disciples. One of their number stole away from his companions, and secretly sought an interview with the rulers, offering to sell his Lord into their hands. The bargain was struck, and during the next two days the traitor was watching for his opportunity. Perhaps his presence checked the Saviour's utterance, for no record remains of an act or word on the Wednesday of the passover-week. It may be that the Saviour spent that day and the morning of the next in communion with his Father, preparing for the solemn scenes before him. On Thursday two of the disciples, by command of the Lord, entered the city, and following the tokens given, entered a house whose owner placed at their service a large upper room. Here the lamb, obtained already slain at the temple, was pre-

pared, the table was spread with the simple food of the passover-feast, and the couches were arranged around it. In the afternoon the Saviour walks with his disciples over the crest of Olivet, across the valley of Jehoshaphat, and up the steep of Zion, to the supper-room. Little dreamed the disciples of the wondrous events destined to transpire before they should walk by his side again over those familiar hills. At the room an unseemly strife takes place among the disciples for the highest place at the table, which the Saviour rebukes by washing their feet, showing himself their example in lowly service. The couches are occupied, John reclining next to his Master. The Saviour beholds the face of Judas, and beneath it the heart black with treason. He utters his warning, which only one of the company understands, but which falls with a weight of surprise and of alarm on every soul.

Explanatory and Practical Notes.

Verse 12. The first day of unleavened bread. The feast of unleavened bread began on the day when the passover lamb was killed, Thursday, the fourteenth of the month Nisan. For one week thereafter no leaven was allowed in the houses of the Jews, commemorative of the haste with which they went out of Egypt, not allowing time for the making of bread. Exod. 12. 34. **When they killed the passover.** The passover-lamb was slain on the afternoon of Thursday, and eaten in the evening, as after sunset was the beginning of Friday. There is a difference of opinion, however, whether Jesus and his disciples partook of the supper on the regular evening, or a day in advance of it. **Where wilt thou.** The three great feasts, Passover, Pentecost, and Tabernacles, could be celebrated only in and near Jerusalem, and were powerful influences toward maintaining the unity of the people. **Eat the passover.** This feast commemorated the departure from Egypt, and also looked onward to the crucifixion of Christ, by the lamb slain, its blood sprinkled, (in Egypt on the houses, in Jerusalem on the altar,) and its flesh eaten.

13. Two of his disciples. They were Peter and John. Luke 22. 8. **There shall meet you.** This prediction, seemingly unimportant, is given to show that Jesus foresaw all the events which lay in his path of suffering, and met them voluntarily. **A man bearing a pitcher of water.** An unusual sight in the East, where water is usually drawn and carried by women.

14. Goodman. An old English word meaning "the master of the house." **The Master saith.** This would indicate that the householder was a disciple of Jesus, or at least one who was friendly to his cause. **Where is the guestchamber.** "My guestchamber." [Revised Version.] (1) *Christ regards the possessions of his followers as his own.* The residents of Jerusalem opened their houses freely to the people of the land during the week of the Passover, receiving as their only compensation the skin of the lamb eaten by each family. **With my disciples.** The disciples with Jesus formed a family, partaking of their meals together. (2) *All who belong to Jesus enjoy the privileges of his family.*

15, 16. Upper room. The best and largest rooms in Oriental houses are upon the second floor. **Furnished.** With table and couches for the feast. (3) *Our upper room is a heart open to receive Christ, and at his service.* **Found as he had said.** (4) *The disciple always finds the words of his Master true and faithful.* **They made ready.** They purchased the lamb already slain, at the temple, where its blood was poured out on the altar. It was trussed for roasting by being fixed upon two skewers which were arranged in the form of a cross, a fact suggestive to the Christian. It was roasted in an oven of earth, and brought upon the table with unleavened bread and bitter herbs.

17, 18. In the evening. Probably about sunset. The lamb was killed in the afternoon and eaten after dark. **He cometh with the twelve.** From Bethany, where he had remained for two days. **As they sat.** By a comparison of the accounts in Luke 22. 24, and

John 13. 1-12, we learn that there was a strife for the highest position at the table. Jesus gave them a rebuke to their ambitious desires by washing their feet, thus assuming toward them the part of a servant. **And did eat.** The Jews anciently ate the passover standing, as if in haste, but after the Roman supremacy they adopted the custom of taking their meals in a reclining position. At the passover not less than ten nor more than twenty partook of the meal together, each being required to eat a piece of the lamb at least as large as an olive. **One of you... shall betray me.** This announcement was made to show that none of the events now so near at hand were unknown to Jesus, and perhaps to give the traitor an opportunity of repentance. (5) *Even to the last Jesus loves the souls of men, and would hold them back from sin if it were possible.* Notice the Revised Version, "One of you shall betray me, even he that eateth with me."

19. They began to be sorrowful. In John 13. 21-30 the scene is presented more definitely, and a comparison of all the four gospels gives the succession of events as: 1. A general charge that some one will betray him. 2. A more definite statement. 3. At Peter's suggestion John, having the place next to Jesus, asked who the traitor was. 4. Jesus indicated quietly that it was one to whom he should give the bread dipped in the gravy of the lamb. 5. Judas asked, "Is it I?" 6. Jesus gave him "the sop," and at once the traitor went forth to complete his purpose; while the disciples who had not noticed the act gave it no importance. **Is it I.** The language in the original is much stronger, and might be translated, "Surely, not I, Lord!"

20. He answered. This answer was made quietly to John, (John 13. 21-26,) and may not have been heard, or at least understood, by the rest of the disciples. **One... that dipeth with me.** This did not necessarily indicate the traitor, for all "dipped" their bread in the same dish, according to Oriental custom. But it was aimed at Judas, to whom at that moment Jesus gave a piece of bread dipped in the dish, and he alone understood its reference. Not until afterward did the other disciples observe the fact that Judas was meant in the act. (6) *Our Master will show his own knowledge of us, even when he does not reveal what he knows to us.*

21. The Son of man... goeth. In this verse we see, side by side, the divine purpose in Christ's death, and the wickedness of man in bringing that death to pass. God ordained it, the Son submitted to it freely, yet the men who brought it about were none the less guilty, for they acted by their own will, and God overruled their act for his own glory and the world's good. **Woe to that man.** Men have formed excuses and ventured hopes for Judas the traitor, but the gospels give none. He betrayed his Lord from the basest motives, and no palliation can be found for his crime. (7) *The "woe" of the Almighty reaches both worlds.* **Good... never been born.** An expression which would indicate an eternal punishment, for if saved at the end of countless ages, "he is a gainer in the balance of existence."

HOME READINGS.

- M. The passover. Mark 14. 12-21.
Tu. The passover commanded. Exod. 12. 1-20.
W. The passover kept. Exod. 12. 21-34.
Th. Hezekiah's passover. 2 Chron. 30. 1-23.
F. Josiah's passover. 2 Chron. 35. 1-19.
S. Zerubbabel's passover. Ezra 6. 14-22.
S. Christ our passover. 1 Pet. 1. 13-25.

GOLDEN TEXT.

It is the sacrifice of the Lord's passover. Exod. 12. 27.

LESSON HYMN. 7.

Hymnal, No. 847.

At the Lamb's high feast we sing
Praise to our victorious King;
Who hath washed us in the tide
Flowing from his pierced side;

Praise we him, whose love divine
Gives his sacred blood for wine,
Gives his body for the feast,
Christ the Victim, Christ the Priest.

Praise we Christ, whose blood was shed,
Paschal Victim, paschal Bread;
With sincerity and love
Eat we manna from above.

TIME.—A. D. 29, on the evening (Thursday) before the crucifixion.

PLACE.—Jerusalem.

CONNECTING LINK.—The plot for Christ's apprehension. Matt. 26. 14-16.

PARALLEL PASSAGES.—Matt. 26. 17-24; Luke 7-16.

DOCTRINAL SUGGESTION.—Christ our passover.

QUESTIONS FOR SENIOR STUDENTS.

1. A Guestchamber Found, v. 12-16.
What was the character of the feast here named?
What was its origin? See Exod. 12.
What were its services?
How does it illustrate 1 Cor. 5. 7?
On what day was it generally held?
On what day did Christ partake of it?

What was his command to two of his disciples ?
How did this show divine knowledge ?
What preparation was made ?

2. A Great Crime Foretold, v. 17-21.

Who were present at the feast ?
Where was it held ?
What consciousness did Christ show ?
How were his words received by the disciples ?
How did Christ indicate the traitor ?
What further indication was given as is recorded in John 13. 23-26 ?
What did Christ say of the traitor, and how is it true ?

Practical Teachings.

How do we find here illustrated—

1. The doctrine of the atonement ?
2. The knowledge and love of Christ ?
3. The wickedness of the heart of man ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Guest-chamber Found, v. 12-16.

What took place on the first day of the feast ?
What were those days of "unleavened bread" ?
Read Exod. 12. 1-24, and tell what was done at the passover.

How did Jesus tell his disciples to find a place ?

What knowledge did this command show ?

What preparation was made ?

In what city did the Jews always eat the passover ?

What is said of the passover in the GOLDEN TEXT ?

Of what was the passover a remembrance ?

2. A Great Crime Foretold, v. 17-21.

Who were with Jesus at the passover ?

Who reclined next to Jesus ? John 13. 23.

How did the passover represent Christ ?

Of whom was the lamb a type ? John 1. 29.

What did Jesus foretell to the disciples ?

Who did Jesus say would betray him ?

What did Jesus say of the traitor ?

How was this true ? See Matt. 26. 15 ; Acts 1. 18.

How did God overrule this great crime ? Acts 3. 18.

Teachings of the Lesson.

Where in this lesson do we find—1. Christ's knowledge shown ? 2. Christ's authority manifested ? 3. Christ's death foreshadowed ?

QUESTIONS FOR YOUNGER SCHOLARS.

1. A Guest-Chamber Found, v. 12-16.

What feast did Jesus eat with his disciples ? **The feast of the passover.**

When did Jesus and his disciples eat this feast together ? **On the night before Jesus was slain.**

Where did they eat it ? **In Jerusalem.**

Whom did Jesus send to find a place for the passover ? **Two of his disciples.**

What did they find ? **An upper room.**

What did they make ready for the feast ? **A slain lamb.**

What is said, of this feast in the GOLDEN TEXT ?
[Repeat GOLDEN TEXT.]

Whom did this lamb represent ? **Christ, slain to save the world.**

2. A Great Crime Foretold, v. 17-21.

What did Jesus say while they sat at the table ?
"One of you shall betray me."

How did the disciples feel as they heard him ? **Very sad.**

What did each one say ? **"Is it I ?"**

What did Jesus say of the traitor ? **"Woe to that man by whom the Son of man is betrayed."**

Which of the disciples did Jesus mean ? **Judas Iscariot.**

How soon after this did Judas betray Christ ? **On that very night.**

Words with Little People.

1. Go wherever Jesus sends you.
2. Do whatever Jesus bids.
3. Believe whatever Jesus tells you.
4. Remember that Jesus knows all your heart.

THE LESSON CATECHISM.

[For the entire school.]

1. What did Jesus do on the evening before his death ? **He ate the passover with his disciples.**

2. What did the passover commemorate ? **Israel's going out from Egypt.**

3. Of whom was the passover-lamb a type ? **Of Christ crucified.**

4. Of what did Christ forewarn his disciples during the passover-supper ? **Of his betrayal and death.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Jesus at the Passover.

I. HIS DIVINITY.

1. **Omniscience.** "*Meet you a man.*" v. 13.

"Known unto God....all his works." Acts 13. 18.

2. **Ownership.** "*My guest-chamber.*" v. 14. [Rev. Ver.]

"The earth is the Lord's." Psa. 24. 1.

3. **Foreknowledge.** "*One of you....betray me.*" v. 18.

"Determinate counsel and foreknowledge." Acts 2. 23.

4. **Judgment.** "*Woe to that man !*" v. 21.

"The judgment-seat of Christ." 2 Cor. 5. 10.

II. HIS HUMANITY.

1. **Authority.** "*Sendeth two....disciples.*" v. 12.

"My friends....do whatsoever I command." John 15. 14.

2. **Respect for the Law.** "*Sat and did eat.*" v. 18.

"Magnify the law....make it honorable." Isa. 42. 21.

3. **Brotherliness.** "*Dippeth with me.*" v. 20.

"Behold my mother and my brethren." Matt. 12. 49.

4. **Submissiveness.** "*Goeth as....written.*" v. 21.

"I lay down my life." John 10. 17.

ADDITIONAL PRACTICAL LESSONS.

The Requirements of the Passover.

1. The passover required a *lamb*, which represented the chosen Lamb of God. v. 12. [John 1. 29.]

2. The passover required a *slain* lamb, an image of the Redeemer, slain for men. v. 12. [1 Pet. 1. 18, 19.]

3. The passover required a *preparation* on the part of those who were to partake of it. v. 12, 16.

4. The passover required *obedience* on the part of Christ's disciples. v. 13.

5. The passover required a spirit of *self-sacrifice* and hospitality on the part of the "goodman of the house." v. 14.

6. The passover required *service* from the disciples, and labor in its preparation. v. 16.

7. The passover required a spirit of *brotherly-kindness* from those who "dipped together in the dish." v. 20.

English Teacher's Notes.

WHEN a large piece of soft coal which has been long upon the fire is broken, each separate fragment will flame up, and throw out different portions of the light and heat that were hidden in the whole. And so it is when a portion of Scripture is broken up. The fullness of light contained in it streams out from every part, and each fragment glows with the warmth that pervaded the whole.

The passage for to-day is but a fragment—a piece broken off from the rest, for it stops right in the middle of our Lord's last supper with his disciples. It shows us the preparation for and the beginning

of the paschal meal, but concludes before the latter is ended, and leaves the company still at the table. But though a mere fragment, it contains a wonderful amount of light for the understanding and the conscience, and of living warmth for the heart. In these few verses we see three things, full of warning, encouragement, and comfort—Christ knowing all things, Christ regulating all things, Christ fulfilling all things.

1. *Christ knowing all things.*

From Tuesday evening until Thursday evening our Lord appears to have remained in retirement, in some place outside Jerusalem. John 12. 36. The twelve were with him as usual, a faithful band apparently, who would remain true to him whatever happened. Not one of the eleven suspected that the twelfth was a traitor, or that he was in any way deficient in the loyalty of which they themselves were conscious. But the Lord Jesus had long ago (John 6. 70, 71) read the heart of Judas Iscariot. He knew what had taken place the last few days—how this false disciple had been to the chief priests, and how he was now seeking for an opportunity to betray his Master to them. And in directing the disciples where to go and prepare the passover, he gave no clue that the traitor could make any use of. None but those sent knew where the meal was to take place until they arrived at the house that evening.

But the Lord Jesus knew who were his true disciples as well as which was the false one. He knew on whom he might rely for a "guestchamber," even at this busy season. And in that man's house he condescended to take his last supper, and institute the rite which was to be celebrated in remembrance of him until his return in glory—a wonderful honor for this unknown disciple.

2. *Christ regulating all things.*

The leaders of the Jews were seeking to entrap Jesus unawares. While they were in perplexity how to manage this, the false disciple presented himself to them, with the offer to betray his Master for money. "And they were glad." The thing was in their eyes as good as done. But they had determined (ver. 2) not to attempt it on the feast-day for fear of an uproar. And Judas no doubt thought himself free to choose what should seem to him the most convenient season to surprise his Master. And yet they could neither find him nor touch him one moment before he chose. He regulated the place and the hour for his enemies to take him. It was not to be during the paschal meal. Judas could give no information where this was to be held. But neither could he put it off till after the feast. Jesus was to be crucified in the sight of the vast concourse of people gathered together at Jerusalem, and, as the true Paschal Lamb, to be offered up during the feast. And so the Master's knowledge of his treacherous designs being revealed at the supper table, the traitor was driven to act at once, and to do quickly what he had designed to do. John 13. 27.

3. *Christ fulfilling all things.*

Why did he go again into Jerusalem—knowing his danger there? He must "fulfill all righteousness" by partaking of the passover in the appointed place. Why did he suffer Judas Iscariot to go freely to his enemies, knowing that the traitor would lead them to Gethsemane? And then, why did he go forth calmly to that very place where they would seek him? "The Son of man goeth as it is written of him." The written word must be fulfilled. And why? Because it is the transcript of the mind and heart of God. Jesus must go forth to his death, for this was the way by which God would save sinners, and manifest his love to a lost world.

And so now

Christ knows all things—Knows when a heart is turning toward him—knows when a heart is turning away from him; can read the secret desire which no one else suspects, and see through the fair profession, which is well esteemed among men, to the want of truth and love below it.

Christ regulates all things. People may plan to carry out their own will and pleasure, but they can go no further than he allows. Sinners can hurt themselves by their sin, but not frustrate his designs. And none can, without his permission, touch those who trust in him.

Christ fulfills all things. The Bible tells each one what he has to expect. When you put your finger on what is written, you put it on what Christ is bound to fulfill, and whether it be mercy or judgment it will surely come to pass.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

A. map of Jerusalem, Olivet, and Bethany, showing the walk of Jesus and the disciples to the passover.... The origin, object, and institution of the passover.... The method of its observance; how it was kept.... How Christ was foreshadowed in the passover.... The events of the lesson: 1.) Preparation; 2.) Partaking; 3.) Prediction.... Aspects of Christ as shown in the passover. (See Analytical and Biblical Outline.).... What the passover required. (See Additional Practical Lessons.).... Type of character in this lesson: 1.) Jesus, tenderness, love, etc.; 2.) Disciples, obedience, service; 3.) The householder, generosity, self-denial; 4.) Judas, hardness of heart.... ILLUSTRATIONS. Let the story of the first passover serve as an illustration.... Birds light on the telegraph wire, unconscious of the words that may be passing on the wire beneath them: so in the sacramental rites, which contain great truths often forgotten or not understood by those who partake in the service.... "The man with the pitcher," unconsciously guiding the disciples to the most solemn memorial of the Church.... Christ the slain lamb brings salvation. In the late fires in Michigan people were safe from flame only in the place where the fire had already passed. On the "burnt place" there was safety. So there is safety for men from God's wrath only by the cross of the Crucified.... A young man within an hour of graduation with honor in the university, was detected in the attempt to pass his final examination by fraud, lost all his honors, and was expelled with disgrace on the last day of his college course. So Judas, an honored apostle all through Christ's ministry, fell at the end in utter, hopeless failure.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS : Ver. 12-16, Prose, 10907, 11821, 11723, 6871, 440, 432-435. Ver. 13, Prose, 1377. Ver. 18, Prose, 3406.... FREEMAN : Passover guests, 714 ; The pitcher and its bearer, 332, 744 ; The "upper room," 333, 745 ; Preparation for the passover, 715 ; Passover ceremonies in Christ's time, 716 ; Reclining at meals, 712 ; Mode of eating, 746.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Sin taken away.*

TO BE TAUGHT. What a type is. Of what the slain lamb is a type. That Jesus is the lamb slain for our sins.

1. Let children hold up their right hands with fingers outspread. Tell them to count five in concert, and make a large figure five on the board. Teach that this figure is not the fingers, but the sign or type of the number of fingers. We may speak of other familiar types, as the butterfly the type of resurrection, the dove of gentleness, etc.



2. Print "Passover" on the board, and let children help in telling the story of the first passover. Some of the older members of the class will know it. Supply information that is lacking, and tell how the slain lamb was eaten. Tell what was done with the blood of the

lamb, and that only those houses were *passed over* by the death angel where there was faith or belief enough in what God said to lead to obedience. Teach that this slain lamb was a type, or figure, of Jesus, who was coming to be slain for the sins of the world, and so save the world.

3. Jesus ate the passover with his disciples. It was right that the lamb should be slain and eaten, until the reality came and was slain. Print "Jesus, the Lamb of God," and show that the type would not be needed

after Jesus was crucified. This was but a few hours before Jesus was betrayed, and he knew that he must die very soon. Tell what he said to his disciples, explaining what it is to "betray," and showing that those who are not true to Jesus now betray him. Even a child may betray Jesus, by pretending to love him and yet not doing as he says. Print on the board "Is it I?" and ask children to close their eyes a moment and ask themselves the question. Sing in closing, "Nothing but the blood of Jesus."

Blackboard.

BY J. B. PHIPPS, ESQ.



Draw the cross in white ; shade it with dark blue ; drops of blood in red ; the head of the lamb in white. If you find it difficult to draw the lamb, write over the cross, "*The Lamb that taketh away the sin of the world.*" The teaching of this design is Christ our passover. Here is another design :

"ONE OF YOU SHALL BETRAY ME."
IS IT I?

(A bag of money.)

(A cross.)

A. D. 29.]

LESSON III. THE LORD'S SUPPER.

[Oct. 15]

Mark 14. 22-31. [*Commit to memory verses 22-26.*]

22 And as they did eat, Je'sus took bread, and blessed, and brake it, and gave to them, and said, Take, eat : this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them : and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 And when they had sung an hymn, they went out into the Mount of Olives.



27 And Je'sus saith unto them, All ye shall be offended because of me this night : for it is written, I will smite the Shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Gal'i-lee.

29 But Pe'ter said unto him, Although all shall be offended, yet will not I.

30 And Je'sus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

General Statement.

For the first time in the history of God's true Church the feast of the passover has been partaken. On the morrow the Lamb of God is to shed his blood, the anti-type of the passover is to be accomplished, and the shadow is to fade away into the dimness of the past. In place of the bloody sacrifice of the passover, the Saviour institutes a new sacrament, simple, beautiful, and suggestive. The lamb is to be slain and eaten no more, for the work of redemption is regarded as wrought, and no more offering remains. But instead the bread is broken, the red juice of the grape is poured forth, as simple emblems of the Body broken, and the Blood by which the world is saved. A feast is instituted, which, like the passover, shall have its reference to past, present, and future ; looking back to the One offering laid on the altar for the world's transgression ; looking up upon the Church of Christ as a visible unity, gathered with its Head at one common table ; looking onward to

the hour when under the new heavens and on the new earth the Redeemer and the redeemed shall sit down together, and through all the centuries destined to serve as the center round which should gather the vows of consecration, and the loyal fidelity of the Church. After the institution of the supper, the Saviour and his eleven followers (for the traitor is gone upon his guilty errand, and is assembling his band) walk through the deserted streets of the city, and out of the gate into the valley of Jehoshaphat. As they pass through the vale together, the Master reminds them once more that the hour of trouble and of doubt is nigh, when all shall forsake him. The eager Peter avouches his fidelity to the bitter end, but his Master, with calm yet sad prescience, declares that before the cock shall crow on the coming morn he, the boaster, shall thrice deny that he ever knew his Lord.

Explanatory and Practical Notes.

Verse 22. As they did eat. The Lord's Supper was instituted during the passover meal. **Jesus took bread.** One of the round thin cakes of unleavened bread, the only kind used during the week of the passover. **Blessed.** At the passover it was customary for the head of the family to pronounce a benediction as he took up the unleavened bread. **Break it.** The brittle biscuits could be more easily broken than cut; and the breaking of the bread in the passover was regarded as symbolic of the sufferings of the Israelites in Egypt. **This is my body.** That is, "represents my body." As the passover lamb represented the lamb slain in Egypt; so the broken bread of the sacrament represents the body of Christ. (1) *He is like bread, God's gift to men.* (2) *He is like broken bread, crushed that he may become our life.* (3) *He is like eaten bread, received by us.* (4) *He is like sustaining bread, becoming a part of us, and giving life to us.*

23. He took the cup. Four cups of wine were drunk during the passover supper, of which this was supposed to have been the third, usually called "the cup of blessing." **He gave it to them.** It is uncertain whether Christ himself partook of the sacrament at its institution; and also whether Judas the traitor received it. Commentators have differed on both these questions. **They all drank.** An expression not used of the bread, and "a sort of prophetic comment on the withholding of the cup from the laity in the Church of Rome."—*Alexander.*

24. This is my blood. "As the grain is the body, so the juice is the blood of the life of universal nature."—*Whedon.* See Lev. 17, 14. **Of the new testament.** The Revised Version has "of the covenant," which means the same as *testament*, and refers to the agreement of God with men concerning the conditions and privileges of salvation. The sentence means that the wine of the sacrament represents the blood of Christ, which is the outward token of God's plan of salvation through the offering of his Son. (5) *How constantly do the Scriptures keep before us the great central doctrine of the atonement!* (6) *As we partake in the emblem of the Saviour's blood, let us by faith appropriate the merit of his redemption.* **Which is shed.** As the grapes must be pressed to give forth the wine, so Christ's blood must be poured forth to become efficacious. Though the crucifixion did not take place until the next day, the Saviour regards it as accomplished, and his blood as already shed. **For many.** Jesus evidently regarded his blood as the means of saving men from the result of sin. (7) *We may not comprehend the philosophy of the atonement, yet we can rest upon it as a fact.* His blood was shed for all, and those who receive its virtue by faith are many.

26. I will drink no more. This was to be the "last supper" of Jesus and his disciples together on the earth. For a time they were to be separated, and then all should sit down to another supper, of which this was a type, in the heavenly kingdom. **Until that day.** The day of consummation, after the completion of the New Testament dispensation. (8) *Thus the Lord's Supper looks forward to the final triumph of the Gospel, as well as back to its beginning.* **In the kingdom of God.** When the Church on earth and the Church in heaven shall be reunited at the end of time.

26. And when. Between these two verses (25 and 26) belongs the last conversation and prayer, recorded

at length in John 13. 31 to 17. 26. It should be read at this point, and receives deep significance from its time and associations. **Sung an hymn.** The Jewish passover closed with chanting the Hallel, consisting of Psalms 113 to 118. This is the only instance of song mentioned in the life of Christ. **They went out.** From the supper-room, perhaps on Mount Zion, through the streets of the city, quiet in the darkness, through the Golden Gate, and across the valley of the Kedron. **Into the Mount of Olives.** On his way to the Garden of Gethsemane, there to encounter his agony and his enemies.

27. And Jesus saith. As they were entering the valley. **All ye shall be offended.** Not with our modern meaning "displeased or alienated in affection;" but literally, "made to stumble." Their faith in Jesus was to receive a staggering blow, and they would for a time forsake his side and cease to believe in him as the Christ. **This night.** The prediction was fulfilled within an hour, in the dispersion of the disciples. (9) *How little do we know the trials and sorrows that await us in the future! It is written.* In Zech. 13. 7. **I will smite.** Throughout the Scriptures Christ is represented as offered and given in sacrifice by the Father, though the deed was done by wicked men. **Sheep....scattered.** (10) *Without their Saviour, disciples are scattered, wandering sheep.* See this fulfilled in their conduct after the arrest and crucifixion of Jesus.

28. After that I am risen. Jesus had predicted both his death and his resurrection several times already; but to the last his followers failed to apprehend both his warnings and his promises. **I will go before you.** As a shepherd leading his flock. **Into Galilee.** Perhaps the appointment was made more definite as to its place than these words would imply. See its fulfillment in Matt. 28. 16.

29. Peter said. With a mingling of self-confidence and sincere affection, true to his character. **Although all.** He assumes that he has a deeper devotion of heart than the rest of the disciples. Perhaps Jesus afterward hinted at this in the words at the Sea of Galilee, "Lovest thou me more than these?" John 21. 15. **Yet will not I.** A few hours were to show the self-sufficient disciple his own utter weakness and the folly of his promises.

30. That this day. "That thou to-day, even this night." *This day* refers to the period of twenty-four hours; *this night*, to the precise portion of it. **Before the cock crow twice.** The first cock-crowing was used as a term to designate the midnight hour, the second, the time about three o'clock in the morning. Between these two periods came Peter's denial. The scribes forbade the keeping of fowls in Jerusalem, but there is no evidence that their precepts were followed by the mass of the people. **Deny me thrice.** Profess not to be a disciple. See the last eight verses of this chapter.

31. The more vehemently. "Exceeding vehemently." [Revised Version.] He measured his word against his Lord's, showing increased assurance. **If I should die with thee.** Perhaps the thought had begun to dawn upon him that his Lord might die; and he felt ready to die at his side. **Said they all.** The example of Peter led the rest to a similar profession, sincere, but mistaken.

His body broken in our stead
Is here, in this memorial bread;
And so our feeble love is fed,
Until he come.

O blessed hope! with this elate
Let not our hearts be desolate,
But strong in faith, in patience wait,
Until he come!

TIME.—A. D. 29, on the evening before the crucifixion, immediately after the last lesson.

PLACES.—Jerusalem, and the western slope of the Mount of Olives.

PARALLEL PASSAGES.—Matt. 26. 26-35; Luke 22. 19-38; John 13. 21-33.

DOCTRINAL SUGGESTION.—The sacrament of the Lord's Supper.

HOME READINGS.

- M.* The Lord's Supper. Mark 14. 22-31.
Tu. The supper a memorial. 1 Cor. 11. 23-34.
W. The Saviour's humility. John 13. 1-17.
Th. The cup of blessing. 1 Cor. 10. 1-21.
F. The supper in the early Church. Acts 2. 37-47.
S. Eating and drinking Christ. John 6. 35-58.
S. The supper of the Lamb. Rev. 19. 6-13.

GOLDEN TEXT.

For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. 11. 26.

LESSON HYMN. S. S. S. 4.

Hymnal, No. 850.

By Christ redeemed, in Christ restored,
We keep the memory adored,
And show the death of our dear Lord,
Until he come.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Solemn Feast, v. 22-25.**
What feast did Christ institute at this time?
In what manner did he institute it?
Did he intend it to be observed after that occasion?
What is its significance? [GOLDEN TEXT.]
What does it require of those who partake of it?
1 Cor. 11. 28.
What is the meaning of verse 24?
What is the covenant in Christ's blood? Rom. 5. 8-12.
When will Christ partake of this feast?
Who shall then partake of it with him? Rev. 19. 9.
- 2. The Mistaken Friend, v. 27-31.**
What did Jesus and the disciples do as they left the supper?
Where did they go?
What conversation took place on the way?
What is here meant by the word "offended?"
How was this to take place, and when?
What spirit did Peter show?
Wherein was he mistaken?

Practical Teachings.

Wherein does this lesson show—

1. How much we owe to Christ?
2. Our duty to remember Christ?
3. How little we know of ourselves?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Solemn Feast, v. 22-25.**
What did Jesus do as they were eating?
What did he mean by "this is my body?"
What did Christ say in John 6. 51?
How may we eat Christ's body?
What did he do with the cup?
What did he say of his blood?
What is here meant by the new testament?
What is said of the new testament in Heb. 9. 15?
What is the benefit of the Lord's Supper? [GOLDEN TEXT.]
What did Jesus say of himself in verse 25?
When will that promise be fulfilled? Rev. 7. 17.
How was the supper ended?
What is said of singing in Col. 3. 16?
- 2. The Mistaken Friend, v. 27-31.**
What did Jesus say would soon take place?
What prophecy did he quote? Zech. 13. 7.
What did he promise the disciples?
What pledge did Peter make?
How did Christ answer Peter?
How did the disciples show their ignorance of themselves?

Teachings of the Lesson.

Where are we here taught—1. To partake of the Lord's Supper? 2. To value Christ's blood? 3. To distrust our own hearts?

QUESTIONS FOR YOUNGER SCHOLARS.

- 1. The Solemn Feast, v. 22-25.**
What feast was this? **The Lord's Supper.**
When did Jesus hold this feast the first time? **On the night before he died.**
What did he give to his disciples? **Bread and wine.**
What did he say that the bread was like? **His body.**
Why did he say this? **Because he gave his life for our sins.**
What did Jesus say that the cup of wine was like? **His blood.**
What did Jesus say about his blood? **That it was shed for many.**
How do we still remember the Saviour's death? [Repeat GOLDEN TEXT.]
- 2. The Mistaken Friend, v. 27-31.**
Where did Jesus and the disciples go after the supper? **To the Mount of Olives.**
What did Jesus say to the disciples? **That all of them would leave him.**
What did Peter say? **That he would never leave him.**
What did Jesus say to Peter? **That on that night he would deny him.**
What did Peter declare? **"Though I should die with thee, I will not deny thee."**
What did the rest of the disciples say? **They all promised never to deny Jesus.**

Words with Little People.

When you are present at the sacrament of the Lord's Supper—

1. Remember that your Saviour died for you.
2. Love him because he gave himself for you.
3. Trust in him to keep you faithful to him.

THE LESSON CATECHISM.

[For the entire school.]

1. What did Jesus establish as he took the passover with his disciples? **The Lord's Supper.**
2. What did he give to the disciples? **The bread and the cup.**
3. What did he say as he gave them the bread? **"This is my body."**
4. What did he say as he gave them the cup? **"This is my blood."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Lord's Supper.

I. A SIMPLE SUPPER.

As they did eat, Jesus took bread. v. 22.

"We are all partakers of....one bread." 1 Cor. 10. 17.

II. A SACRED SUPPER.

Jesus took bread, and blessed. v. 22.

"Received of the Lord....delivered." 1 Cor. 11. 23.

III. A MEMORIAL SUPPER.

This is my body. v. 22.

"This do in remembrance of me." 1 Cor. 11. 24.

IV. A FRATERNAL SUPPER.

They all drank of it. v. 23.

"We being many are one bread," 1 Cor. 10. 17.

V. A COVENANT SUPPER.

The blood of the New Testament. v. 24.

"The mediator of a better covenant." Heb. 8. 6.

VI. A SYMBOLIC SUPPER.

My blood....shed for many. v. 24.

"Redemption through his blood." Eph. 1. 7.

VII. A PROPHETIC SUPPER.

That day....new in the kingdom. v. 26.

"The marriage supper of the Lamb." Rev. 19. 9.

ADDITIONAL PRACTICAL LESSONS.

The Teachings of the Lord's Supper.

1. The Lord's Supper is of value as an *evidence* to the great facts upon which the Gospel rests.
2. It calls to remembrance the life and death of the Saviour. v. 22.
3. It shows Christ as the food of the soul, giving spiritual life to those who partake of him. v. 22.
4. It presents the atonement, salvation through the blood of Christ, as the central truth of the Gospel. v. 23.
5. It is a prophecy and a pledge of Christ's second coming. v. 25.
6. It points to the fellowship of saints in heaven, as the completion of their fellowship on earth. v. 25.
7. It proclaims the unity of Christ's Church, and the equality of believers in privilege. v. 23.
8. It is the pledge of our personal consecration, service, and faith.

English Teacher's Notes.

MANY a time has a meal been taken in sorrow of heart; but no company gathered round a festal board was probably ever so sad as the little band of disciples celebrating the passover with their Lord in the upper room. They had tried to shut their eyes to the things that were coming, but now they could do so no longer; they stood face to face with the dreadful truth. Jesus was going to leave them. He was to fall into the hands of his enemies; suffering and death awaited him, and, in some strange manner, one of themselves was to be his betrayer. As to the last fact, even the departure of Judas from the supper room had not enlightened them, (John 13. 28,) and the cold chill of our Lord's prophetic words still rested on their hearts. The days were come when the Bridegroom was to be taken (chap. 2. 20) from them, in a plain, visible, concrete form, an assurance of their indissoluble union with him.

It was a very simple action that he performed—breaking the bread and giving it to them and passing round the cup—but his words imparted a meaning to it. "This is my body," "this is my blood," pointed to the coming death. But why was he to die? That blood, he told them, was to be "shed for many," and (as Luke informs us) his body was given for them and his blood shed for them. That very event toward which they looked with such dread was to happen for their sakes.

Long ago Jesus had been pointed out to Andrew and John, by the Baptist, as the "Lamb of God that taketh away the sin of the world." And at this blessed news they had followed Jesus. But they could have understood little of its actual meaning. There was probably not one disciple who could see that Christ must be offered up, like the Paschal Lamb, a sacrifice for their guilt. And so they resolutely shut their eyes to the idea of his suffering and death. The time was not yet come when this mystery of Divine love could be fully unveiled. Christ came, not to testify of himself, but of the Father; and even in the conversation with Nicodemus, in which the Gospel is more fully stated than in any other of his discourses, the manner of redemption is but faintly indicated.

Wonderfully strange, therefore, must have been the announcement that his blood was "shed for many." And though its meaning was hardly understood even then, the words were an assurance that, in giving himself up to die, he was not forsaking his disciples, but was completing, and perfecting his loving ministry toward them. No salvation, no kingdom, no glory for them save by his death. That was the first thing he taught them.

But this bread and this wine, which were put forth as symbols of his body and blood, were given to his disciples to partake of. "Take, eat." "And they all drank." And thus he showed them that there must be a personal participation in his life. That life was given for them; but they must receive it: they must draw all their life from him.

He had told them this before, (John 6. 51, 53-58,) but they could have comprehended very little of it. That all their life, their hopes, and their joy, were bound up with him, they knew. But that his very life was communicated to them was a new thought. And little as they could at the present enter into its depths, they might perceive that it meant union with him, spiritual and actual, even though he seemed to be departing from them. That they had eternal life, not merely future, but present, through union with himself, was the second thing he taught them.

His death for them, his life theirs—was this all they learned when he gave them the bread and wine? There was yet a third thing. Though the spiritual union was indissoluble, yet in actual bodily presence he was going to be parted from them. When, in the time to come, they should take that bread, and drink that cup, in remembrance of him, (Luke 22. 19,) must not this commemoration be, in some measure, a sad one, seeing that with all that his death had won for them, with all that the communication of his life gave them, they could no longer see him with the bodily eye? Would they not call to mind how he had once, in bodily presence, sat among them, and would they not miss him and mourn for him? No, the bread and the wine were to be the pledges of his return, (ver. 25) when they should eat and drink at his table in his kingdom. Luke 22. 30. As surely as he sat there among them now, he would come again and receive them unto himself. This was the third thing he taught them.

And yet, in spite of these blessed assurances, he had to warn them that they would all "be offended," or "stumble," because of him that very night, and that one who seemed most ardent and eager in his cause would deny him. When these things really came to pass, and they had the grief of reflecting that they had forsaken their Lord, the pledges of his love given in that upper room should have comforted them if they had remembered his words.

What should the Sacrament of the Lord's Supper be to those who partake of it now?

(1) A memorial of something past. It is the very picture, painted in simple, yet vivid colors, of what Christ did for us long ago. (2) A symbol of something present—like the ring which shows the union between bride and bridegroom, even while parted for a time. (3) A pledge of something future. A physician was called upon to remove to a distant place, leaving behind a much-loved and suffering relative. He gave her a shell, with a swallow painted on it, and the words: "I shall come back." Such a token has Christ given his people, only a surer one, for he can never disappoint them.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Begin by calling attention to the sacrament of the Lord's Supper as now celebrated.... Show its institution in the lesson.... The circumstances, events, and manner of its institution.... 1. The bread—what it rep-

resents, and how. 2. The cup—its meaning and suggestions. 3. Teachings concerning Christ: 1.) Head of the Church; 2.) Foreknowledge; 3.) Self-surrender; 4.) Fellowship with disciples. 4. Teachings concerning the Church: 1.) Its unity; 2.) Its perpetuity; 3.) Its final triumph....The teachings of the Supper. (See Additional Practical Lessons.)... The character of the Last Supper. (See Analytical and Biblical Outline.)...The privileges of Jesus' friends: 1.) To remember their Lord; 2.) To commune with their Lord; 3.) To obtain life from their Lord, (body, blood, see John 6. 53;) 4.) To look for a meeting with their Lord....Dangers of Jesus' friends: 1.) Doubting Jesus, v. 27; 2.) Forsaking Jesus, v. 27; 3.) Self-confidence....ILLUSTRATIONS. The famous picture of "The Last Supper," by Leonardo Da Vinci, so well-known by engravings from it, may be referred to, or a copy exhibited....An artist painted a picture of the Last Supper. A visitor praised the painting of some cups upon the table as being especially fine. The artist erased them, saying, "Nothing in my picture shall call the attention away from the Saviour." So in the rites and services of the Church let Christ be made prominent....In the Sierra Nevadas there is a mountain called the "Mount of the Holy Cross," on whose snowy summit two ravines may be seen fifty miles away, lying in such relation to each other as to form a gigantic cross. So the cross of Christ is the most prominent object in the Bible.

References. FOSTER'S ILLUSTRATIONS. Ver. 22, Poetical, 2167, 2168, 3200, 3712, 3713, 4022. Ver. 22-26, Poetical, 3516, 3839, 3200, 4022; Prose, 8711. Ver. 22, Prose, 7205, 5750. Ver. 27-31, Prose, 3439, 3876. Ver. 30, Prose, 11410, 3664, 3665, 10309-10311....FREEMAN: Singing the passover hymn, 716.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: *Remembering Jesus.* To be taught: That Jesus loves to be remembered. That we may remember him in the Lord's Supper. That if we remember self we shall forget Jesus.

1. Ask if children have ever put flowers on the grave of a friend, and why they do this. Talk about being remembered, why it is pleasant, etc., and teach that because Jesus loves his children, he loves to have them remember him. Recall the passover supper. Why was it eaten, and when? Of what was it in memory? God wanted his people to remember their deliverance from Egypt, and the deliverance of their children from death, and so every year the passover feast was kept. Tell again what a type is, and teach that now Jesus was come, and was so soon to be crucified, there was no need of eating the passover longer. But now Jesus wants to leave something by which his disciples will be reminded of him.

A. D. 29.]

Mark 14. 32-42. [Commit to memory verses 23-36.]



35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things are possible unto thee: take away this cup from me: nevertheless, not what I will, but what thou wilt.

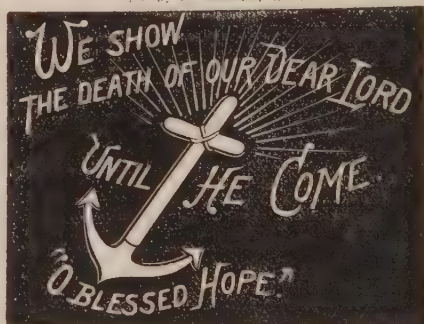


2. Show a photograph of some one known to the children in general, if possible, and let children tell what a photograph is for—to keep some one in memory. Tell that the Lord's Supper is something by which we are reminded of him. Read verses 22-24, explaining that Jesus did not mean that the bread was really his body, but only a reminder of it, etc. As the bread was broken, so his body was broken by the cruel nails, and as the wine was poured out, so his blood poured out from the wound in his side. Teach that when we eat the Lord's Supper, we should remember how Jesus loved us, and died for us. Tell story of the mother on a sinking vessel, who dropped her little boy into the one vacant place in the life-boat, and died herself that he might live.

3. Tell of the boast of the disciples. They thought that nothing could make them forget Jesus. We may think so, too, but we do not know how weak we are till we are tried. Get children to help name ways in which we may remember Jesus, and also ways in which we may forget him, and teach that we shall be sure to forget him unless we ask him to make us remember.

Blackboard.

BY J. L. PHILLIPS, ESQ.



This design shows a combination of the cross and the anchor. We are redeemed by Christ, and by observing the Lord's Supper we keep the memory adored, and show his death until he come. The cross may be drawn in red shaded with yellow. The reviewer, after applying the truths of the lesson, should close with an appeal to live nearer the cross, (pointing to it) and so feed our love for him. In Christ is our only hope. (Finish up the anchor in yellow, and write the words beneath.)

Another lesson:

THE COMMUNION.

HOW SHALL I TAKE IT?	BELIEVING THE PROMISE. REMEMBERING THE CROSS. CONFESSING MY SINS. LIVING A NEW LIFE.
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LESSON IV. THE AGONY IN THE GARDEN.

[Oct. 22.]

37 And he cometh, and findeth them sleeping, and saith unto Pe'ter, Si'mon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

General Statement.

It is midnight as Jesus and his eleven followers pass out of the gate of Jerusalem, and descend the valley of Jehoshaphat. The moonlight falls softly upon frowning wall and rippling brook and terraced hillside as they walk up the slopes of Olivet. Near the path stands a grove of olive-trees, with its oil-press, which gives it the name Gethsemane. Here the Saviour leaves eight of his disciples to guard against surprise, and with the chosen three enters the dark retreat. The shadow of a nearing agony gathers upon his brow, and a deep and nameless sorrow crushes down upon his heart. He bids the three disciples watch, while further within the silent grove he falls upon his face, and offers up to God the mighty cry of his agonized soul. He prays that the cup of wrath and woe, now pressing close upon his lips,

may pass away, if the Father's love to a lost world will permit. Restless, he rises from the ground, and returns to the disciples. Alas! they are sleeping in the one hour when their sympathy is most sorely needed. He awakes them with tender rebuke, and then enters the shadows to pray once more with an earnestness which sends drops of blood to his brow, and with a resignation which still cries, "Thy will be done!" Once more, and yet a third time he comes back, and finds his followers still sleeping away the precious moments. At last the victory comes, peace rolls its wave over the soul of the Son of Man, and with calm countenance he awakes the unfaithful followers, and goes forth to meet the traitor and his band.

Explanatory and Practical Notes.

Verse 32. And they came. Jesus and the eleven disciples; Judas was now on his way with the band for his arrest. **Gethsemane.** "Oil-press." A garden of olive-trees, on the western slope of the Mount of Olives. A place supposed to be the same location, and certainly very near it, is now inclosed. Within it are eight venerable olive-trees, probably the descendants of those under whose shadow the agony took place. **To his disciples.** The disciples left at the entrance of the garden were eight in number. **Sit ye here.** Perhaps as a guard against surprise; perhaps because they were not fitted to enter into sympathy with his sorrow as deeply as the three others. **While I shall pray.** He felt the need of communion with the Father to support him in the approaching crisis. (1) *If our Saviour needed the help of prayer, how much more must we!*

33. He taketh with him. As a nearer guard, and to give him the sympathy of their presence and their prayers while he prayed. Luke 22, 40. "In great trials we love solitude, but to have friends near."—*Bengel.* **Peter and James and John.** The three who were recognized as leading spirits among the twelve; who had witnessed him as transfigured; and who could more thoroughly than the rest sympathize with him. **Sore amazed.** The word expresses an indefinable awe and terror of soul. **Very heavy.** This word is somewhat like our expression "a crushing sorrow." We can only hint at the elements which may have entered into this agony. 1.) The consciousness of the near approach of death to one in the prime of manhood, in vigorous health, and in fullness of intellectual powers, 2.) The foreknowledge of all the physical tortures of the thorn, the scourge, the nails, and the cross, harder to bear than their experience. 3.) The full prevision of the mental anguish, in the kiss of Judas, the denial of Peter, the desertion of all the disciples, the undeserved malice of the people, the perversion of all his good into evil, the consciousness of the purest aims misrepresented and misunderstood. 4.) The fact of his own freedom to escape from the terrible fate, the feeling that by an act of the will he might avoid it, may have caused a momentary conflict between the higher will and the human nature, ended by the entire submission to the redemptive plan. 5.) The temptings of Satan, (Luke 4, 13; Heb. 2, 18,) who always takes advantage of hours of weakness. 6.) A mystery, which human thought cannot fathom, of the world's guilt pressing down upon his pure soul.

34. My soul is exceeding sorrowful. "The soul here is the human soul, the seat of the affections and passions, and not the higher spiritual being."—*Alford.* **Unto death.** Such an agony as would destroy life if it were not alleviated, or divine support bestowed. **Watch with me.** So that he might be conscious of their sympathy, up to the measure of their power to bestow it. (2) *We may not suffer for others but we can feel for them.*

35. Went forward. Deeper into the recesses of the garden, that he might pray alone. **Fell on the ground.** In the attitude of earnest prayer, with the head upon the ground. **If it were possible.** If the great ends of redemption, for which he had become incarnate, could be accomplished in any other way than that of the cross. **The hour might pass.** The trials which that hour was to usher in, the betrayal, the wrongs, the death, with its sufferings, physical, mental, and spiritual.

Abba Father. The two words are the same, one Chaldee, the other Greek; (though probably the prayer

was uttered in Hebrew.) They mean "Father," and together were used as a term of endearment. (3) *In his deepest agony our Master recognized God as his Father. All things are possible.* God could have permitted his Son to escape the sufferings of the cross; but the question is whether in any other way could the redemption of men have been secured. (4) *We should never seek our own desires apart from the best interests of the divine government. Take away this cup.* The totality of the Saviour's sufferings is represented as a bitter cup presented to his lips by the divine will. **Not what I will, but what thou wilt.** Under all the shrinking of his human nature, there lay the will in perfect accord with the divine purpose. (5) *Note in our great Exemplar's prayer: 1.) Its lowliness. 2.) Its directness. 3.) Its earnestness. 4.) Its trustfulness. 5.) Its submissiveness.*

37. Findeth them sleeping. Not in deep slumber, but a drowsy condition. Luke says, "sleeping for sorrow," that is, as the result of the excitement and anxiety which they had felt since he had forewarned them of his own death and their forsaking of him. "While they forget sorrow in sleep, he conquers it by prayer." **Saith unto Peter.** The leader of the apostles, and the one who had so lately vaunted his own faithfulness. **Couldst not thou watch.** He had not asked them to wrestle, but only to watch. **One hour.** Perhaps a limit, more or less definite, of the duration of the agony; or an allusion to the time, "one hour," referring to the period or event.

38. Watch ye and pray. (6) *Prayer without watching is hypocrisy; and watching without prayer is presumption.*—*W. Jay.* **Enter into temptation.** "Lest you place yourselves under the power of the tempter by your own neglect." **The spirit... is ready.** "Is willing." [Revised Version. See also Matt. 26, 41.] **Flesh is weak.** A sentence applying both to Christ and the disciples. In both, the spirit was in accord with God's will; while the flesh or physical nature was shrinking. But Christ's will conquered the flesh; while the disciples' bodily weakness overbore their will.

39, 40. Again... prayed. Luke adds, that he prayed more earnestly, and his sweat was like drops of blood. **Same words.** The same words, but with increased intensity, and more complete renunciation of his own human will to the divine, as may be seen in Matthew 26, 42. (7) *Learn the example of persevering prayer. Asleep again.* And losing the opportunity to help their Lord in his supreme need. **For their eyes.** As if vainly trying to keep their eyes open, while slowly yielding to the physical weariness. **Neither wist they.** "They knew not." *Wist* is an old English word. They had no answer, from mingled sleepiness and consciousness of error.

41, 42. The third time. After a third interval of prayer. **Sleep on now.** I believe these words were spoken in a kind of tender irony. "You may as well sleep on now, for your opportunity to give sympathy and protection is now past!" **The hour is come.** The hour of betrayal, beginning the sufferings of the Saviour at the hands of men. **Hands of sinners.** Perhaps at that moment he caught sight of the approaching enemies. **Rise up, let us go.** No time for sleeping now: all that remains is to meet the coming peril. (8) *When opportunities are lost we can but face the result and suffer bravely.*

HOME READINGS.

- M.* The agony in the garden. Mark 14. 22-42.
Tu. The agony foretold. Isa. 53. 1-6.
W. The humiliation of Christ. Heb. 2. 1-18.
Th. The reward of lowliness. Phil. 2. 1-11.
F. The prayer of the Saviour. Heb. 5. 1-10.
S. The benefit of suffering. 2 Cor. 4. 1-18.
S. Rejoicing in affliction. 1 Pet. 4. 1-13.

GOLDEN TEXT.

Surely he hath borne our griefs, and carried our sorrows. Isa. 53. 4.

LESSON HYMN. 7. 61.

Hymnal, No. 223.

Go to dark Gethsemane,
 Ye that feel the tempter's power;
 Your Redeemer's conflict see,
 Watch with him one bitter hour;
 Turn not from his griefs away,
 Learn of Jesus Christ to pray.
 Follow to the judgment-hall;
 View the Lord of life arraigned;
 O the wormwood and the gall!
 O the pangs his soul sustained!
 Shun not suffering, shame, or loss;
 Learn of him to bear the cross.

TIME.—A. D. 29, about midnight, before the crucifixion.

PLACE.—The garden of Gethsemane.

CONNECTING LINKS.—1. Washing the disciples' feet. John 13. 1-12. 2. The last discourses of Christ. John 14. 1-16. 3. The prayer of Christ for his disciples. John 17. 1-26.

PARALLEL PASSAGES.—Matt. 26. 36-46; Luke 22. 40-46; John 18. 1.

DOCTRINAL SUGGESTION.—The human nature of Christ.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Sorrowing Saviour, v. 32-36.**
 Where did Christ's agony take place?
 Who were the witnesses to it, and why chosen?
 What were the Saviour's feelings?
 What were the causes of this sorrow?
 What was his prayer?
 What was "this cup" from which he sought deliverance?
 What was the spirit of Christ's prayer?
 Was his prayer answered, and how? Luke 22. 43; Heb. 5. 7.
- 2. The Sleeping Disciples, v. 37-42.**
 Why were the disciples commanded to watch?
 What caused them to sleep?
 What did Christ's words to them mean?
 Why was Peter especially addressed?
 How did verse 38 apply both to the disciples and to Christ?
 Why did Christ tell them at the end to "sleep on"?
 Why did he immediately after bid them arise?

Practical Teachings.

How are we here shown—

1. The tenderness of Christ?
2. The way to pray?
3. The duty of watchfulness?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Sorrowing Saviour, v. 32-36.**
 To what place did Jesus and the disciples come?
 What did Jesus tell his disciples to do?
 What example did Jesus set us?
 Whom did he take with him, and for what purpose?
 What caused the Saviour's sorrow?
 What interest have we in this event? [GOLDEN TEXT.]
 What was his prayer?
 What spirit did his prayer show?
 What is said of his prayer in Heb. 5. 7?
 How did it show submissiveness to God's will?
- 2. The Sleeping Disciples, v. 37-42.**
 Whom did Jesus find asleep?
 How did he rebuke them?
 Why did he speak especially to Simon?
 What did he tell them to do?
 How did he excuse their neglect?

How did Jesus show perseverance in prayer?
 What is said in 1 Thess. 5. 17?
 How was Paul's prayer answered in 2 Cor. 12. 8, 9?
 What did Jesus say when he found the disciples sleeping again?
 What did these words mean?
 What event was now near at hand?

Teachings of the Lesson.

How are we here taught—1. To pray in trouble?
 2. To pray persistently? 3. To pray submissively?

QUESTIONS FOR YOUNGER SCHOLARS.

- 1. The Sorrowing Saviour, v. 32-36.**
 To what place did Jesus and his disciples come?
To the garden of Gethsemane.
 What did he tell the disciples to do? **To stay there while he prayed.**
 Whom did he take with him into the garden? **Peter, James, and John.**
 What did he command them? **To watch with him.**
 What then came upon Jesus? **A great sorrow.**
 What was this sorrow? [Repeat GOLDEN TEXT.]
 What did Jesus do? **He went alone and prayed.**
 What was his prayer? **"Father, let this cup pass from me."**
 What words showed that he was obedient to his Father's will? **"Not what I will, but what thou wilt."**
- 2. The Sleeping Disciples, v. 37-42.**
 What did Jesus find when he came to his disciples after praying? **He found them asleep.**
 What did he say? **"Could you not watch one hour?"**
 What did he command them? **To watch and pray.**
 What did he then do? **He went away and prayed again.**
 What did he find when he came again to the disciples? **They were asleep again.**
 What did he say when he found them asleep the third time? **"Sleep on now, and take your rest."**
 Why was it of no use now to watch? **Because their Lord was betrayed to his enemies.**

Words with Little People.

1. Remember how great were your Saviour's sufferings.
2. Remember that he suffered for you.
3. Watch against Satan's temptations.
4. Pray to God whenever trouble comes to you.

THE LESSON CATECHISM.

[For the entire school.]

- 1. To what place did Jesus go with his disciples? To the garden of Gethsemane.**
- 2. What there came upon Christ? An agony of sorrow.**
- 3. Whom did he command to watch with him? Peter, James, and John.**
- 4. What was his prayer to the Father? "Let this cup pass from me."**
- 5. What words showed his submission? "Not what I will, but what thou wilt."**

TEXTS AT CHURCH.

Morning Text.....
Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Saviour's Spirit in Sorrow.

- I. THE FRATERNAL SPIRIT.**
Taketh with him Peter, etc., v. 33.
 "Continued with me in....temptations." Luke 22. 28.
- II. THE PRAYERFUL SPIRIT.**
Fell on the ground and prayed, v. 35.
 "Praying always with all prayer." Eph. 6. 18.

III. THE FILIAL SPIRIT.

Abba, Father....take away. v. 36.

"I and my Father are one." John 10. 30.

IV. THE SUBMISSIVE SPIRIT.

Not what I will, but thou wilt. v. 36.

"Not to do mine own will." John 6. 38.

V. THE FORGIVING SPIRIT.

Spirit....ready, but the flesh....weak. v. 38.

"He loved them to the end." John 13. 1.

ADDITIONAL PRACTICAL LESSONS.

Teachings Concerning Sorrow.

1. When Christ assumes the burdens of humanity, he must needs carry our sorrows. v. 32, 34.
2. The time of sorrow is pre-eminently the time for prayer. v. 32.
3. In sorrow we need the silent sympathy of friends in whom we can trust. v. 33, 34.
4. In sorrow we should be comforted by the thought that God is our Father. v. 36.
5. We may rightly ask relief from sorrow, if we ask it in submission to our Father's will. v. 36.
6. Sorrow should not make us forgetful of sympathy with others. v. 38.
7. Persevering prayer in time of sorrow is sure to find answer in divinely-given strength. v. 39.

English Teacher's Notes.

A MAN is known far better in the circle of a few intimate friends than in public life. And those know him best who are oftenest alone with him. Further than that we cannot go with even our dearest friends, except when they open their hearts and tell us how it is when no human creature is nigh. Into absolute loneliness no second person can enter; nor can any read the solitary heart-communing of another with God.

The passage before us to-day is perhaps the most wonderful in the Gospel, for it gives us a glimpse of our Lord alone—absolutely alone—with the Father. We have seen him in public life surrounded by the multitude. We have seen him in the circle of his chosen friends and disciples. We have seen him in solitary conversation with one individual. But to-day we enter, as it were, into the very secrets of his heart, and see him unburdening his soul to God. We tread lightly and hush our voices if we come into a place where prayer is being made. To-day we are to listen to the prayer of Jesus, to see Jesus alone with his Father; and, further, we are to see Jesus in sorrow, Jesus in agony of spirit. Let us put this subject softly and solemnly before the class. To inspire them with the spirit of reverence, let us seek to be filled with it ourselves.

It is probable that our Lord himself communicated to the disciples after his resurrection what has been recorded for us. That we might know what he underwent for our sakes, and that we might perceive the depth of his power to sympathize, a depth no line can ever sound, he has drawn back the veil and let us behold his sorrow.

And what do we see? We see him.

1. *Shrinking from suffering.*

Has a thought not sometimes lurked within our

minds, that the sufferings of Jesus were more easily borne by him because he was God; that, in fact, he did not suffer in the same degree that a mere man would have done? But what do we find here? With his own lips he tells his three chosen ones that his soul is "exceedingly sorrowful, even unto death." This is the language, not of one raised above human infirmities, but of a man who feels that he is descending into the very depth of pain and grief. And look at his prayer. It is not of one who gazes calmly onward to that which is to come after the suffering. It is that of one overwhelmed, for the moment, with the present agony, the close prospect of the terrible stroke about to fall upon him—the awful burden

"Which bound him to the earth with woe
On sad Mount Calvary."

The bearing of sin, the hiding of God's face, were real to him, and in that moment he shrank from enduring them, "Take away this cup from me." "The joy that was set before him," (Heb. 12. 2,) in the future is for the moment obscured by that dark, heavily pressing present. Yet we see him

2. *Trusting in God.*

He is not depending on the divine omnipotence that is his by right, to go through this terrible ordeal. Of that he has emptied himself for our sakes. He must go through it as a man. He leans, as a helpless, suffering man, upon his heavenly Father. "If it be possible." Matt. 26. 39. "All things are possible unto thee." Can that cup be removed without his drinking it? Yes, for God can remove it. He pillows his head, if we may so say, upon this thought. All God's waves and billows (Psa. 42. 7,) are threatening to overwhelm him. They are ready to fall. But they may be stayed, for God can stay them. Will they? Will he—does he—ask absolutely that they shall be stayed? "If thou be willing;" "Not what I will, but what thou wilt;" "Thy will be done." He does not choose. He lays himself unreservedly in the hands of his Father. He looks beyond the power of God to the will of God. That will cannot remove the cup, for it is God's will that his beloved Son should bear man's sin, and make atonement for man's guilt. Therefore the billows must go over him. And what shall be his stay in that awful hour? Not the light of his Father's countenance, for that is to be turned away; but first his Father's will, for he knows that to be righteousness and love.

Yet at the same time we find him

3. *Craving for the sympathy of his friends.*

He had left the larger number of his disciples, merely telling them he was going to pray. But to his chosen three he revealed his sorrow, and bade them tarry near at hand and watch with him. He would have them enter into his grief, and send up their petitions with his. Twice he came to them in the midst of his agony, and they failed him. And when he came the third time it was too late. The time for that watching was past. They might sleep on and take rest. Only in the future they

were to remember to "watch and pray" for themselves, for the time was coming when they would need it.

Was not Jesus truly made "in all things like unto us," (yet without sin?)

Even the youngest knows something of pain, something of sorrow. The youngest shrinks from suffering. Jesus understands that shrinking. He knows what it is to be full of grief, unable even to lift the eye to the "bright-to-morrow."

And where he found a refuge and stay, we may find one too. First, in the power of God, who can stay the waves and remove the cup of sorrow, if it be his will. And further, even when the waves must go over, and the cup must be drunk, in that will, which is good, and right, and perfect.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw the map, showing location of Gethsemane, and the walk thither....Show the class a picture of the garden....The circumstances of the agony, time, place, connections, companions, etc....The elements that entered into the agony. (See note on verse 33.)....The three companions; who they were; why chosen; for what purpose present; their conduct, etc....The prayer of Christ in his agony as our example: 1.) Directness; 2.) Earnestness; 3.) Perseverance; 4.) Filial spirit; 5.) Submissiveness; 6.) Faith....The traits of Christ's character as here revealed. (See Analytical and Biblical Outline.)....Lessons concerning sorrow. (See Additional Practical Lessons.)....Our duty in sorrow: 1.) Patience; 2.) Prayer; 3.) Submissiveness; 4.) Trust.ILLUSTRATIONS. The silversmith keeps the melted silver in the crucible until he can see the reflection of his own face in the glowing mass. So God keeps his children in the furnace of affliction until he can see his own will reflected in their hearts....Prayer in trouble illustrated by Paul's thrice-repeated supplication concerning his thorn in the flesh. 2 Cor. 12. 1-10.

References. FOSTER'S ILLUSTRATIONS. Poetical, 3457-3463, 1458-1463. Ver. 32, Prose, 7961. Ver. 36, 5507. Ver. 38. Poetical, 2962; Prose, 5965, 5967. Ver. 40, Prose, 12200. Ver. 41, Poetical, 3451.

Primary and Intermediate.

BY M. Y. M.

LESSON THOUGHT: *Christ Died For Us.*

THE LESSON FOR THE DISCIPLES.

Tell how long the disciples had been with Jesus, and what they had been doing all the time. Give word-picture of the kind of life they had been leading—going from place to place with Jesus, hearing him talk, and seeing his wonderful works. Let children name as many of the disciples as they can, and ask if they

would be likely to feel sad now when they heard Jesus talk about leaving them.



Point out the Mount of Olives on the map, and tell about the garden at its foot to which Jesus often went when he wanted to be alone. Tell how he asked the disciples to watch while he went away and prayed, and how, coming again, he found them sleeping. They knew

that he was suffering, but they did not know why. They had not learned yet that sin is the dreadful thing it is, and they had not learned how poor and weak and unloving they were. Jesus had all this to teach them. Tell that he came three times and found them sleeping each time, and that his lesson to them was, "Watch and Pray."

THE LESSON FOR US.

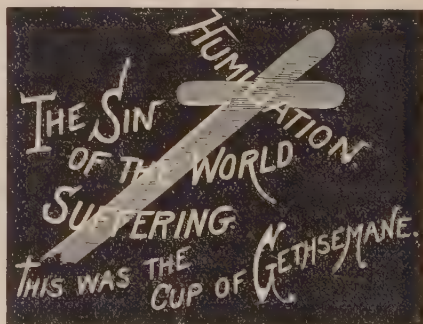
Print "Sin, Suffering, Submission," on the board. Show a picture of Christian bearing his burden on his back, and tell how at the sight of the cross it fell off. Why? Because Jesus bore Christian's sin as well as ours on the cross. Teach that Jesus had no sins of his own to make him suffer, but he suffered for ours. Read verse 36 to show his submission to God's will.

Tell what the disciples were doing while Jesus was thus in agony. They were tired and sleepy, and they forgot him. Apply to children, showing how they often get sleepy, forget to watch and pray, and so do naughty things. Tell why Jesus wants us to watch and pray, explaining what temptation is. Print on the board,

"Satan says, Sleep."
"Jesus says, Watch."

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS. The cross in white; the letters on same in red lighted with yellow; sentence at the bottom in white.

WHEN
TEMPTED,
TRIED,
SORROWFUL,

REMEMBER GETHSEMANE.

A. D. 29.]

LESSON V. JESUS BETRAYED AND TAKEN.

[Oct. 29.]

Mark 14. 43-54. [Commit to memory verses 43-46.]

43 And immediately, while he yet spake, cometh Ju'das, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high-priest, and cut off his ear.

48 And Je'sus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled.



50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his naked body*; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 And they led Je'sus away to the high-priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Pe'ter followed him afar off, even into the palace of the high-priest: and he sat with the servants, and warmed himself at the fire.

General Statement.

As the last prayer of the Saviour rises from his lips, the confused tramp of a multitude is heard in the distance, and the sleeping disciples awake to see their leader surrounded with a throng of foes. Out from the crowd comes Judas, approaching his Master with an unwonted eagerness and a pretense of affection. He inprints upon his face the traitorous kiss, which by the light of the moon and the glare of the torches singles him out to the band as the one whom they are to seize. The Saviour, after a sentence of rebuke to the betrayer, steps forward saying, "Whom seek ye?" Confused voices answer, "Jesus of Nazareth," but a silence of awe falls upon the throng as he calmly answers, "I am he!" The foremost ranks of his enemies fall back in terror from his glance, and the disciples now thoroughly awake, and emboldened at their dismay, draw their swords for defense. The servant of the high-priest, in the front of the assailants, falls wounded from the blade of impetuous Peter, but the Saviour presses back

the weapons of his followers, and, true to his compassionate nature, heals his enemy—the last miracle wrought by that tender hand! A few words of quiet rebuke, a request that his disciples may be spared, and He who could summon legions of angels to his aid, and could blast the fig-tree by his word, meekly surrenders himself to his foes. In sudden terror the apostles fly for their own safety, and seek a refuge in the city, not to meet until the day of their Saviour's resurrection. Peter follows in the throng, and John, it may be, clings nearer to his Master, while the Saviour, loaded with fetters, is dragged first before Annas, and then to a more formal meeting of the rulers at the house of Caiaphas. Here, while John is admitted to the dwelling, and beholds his Saviour enduring the mockery of a trial, Peter, with mingled excitement of fear and love, sits by the fire in the court, to see the end of the strange scene.

Explanatory and Practical Notes.

Verse 43. Immediately. Just as Jesus returned to the disciples after praying for the third time. **Cometh Judas.** He was the son of an unknown Simon, and was called Iscariot as coming from Kerioth, a town in Judea. The arrest of Jesus had been resolved upon for nearly a week, but the intention of the rulers had been to delay it until after the feast, for fear of Jesus' friends among the people. When on that night Judas came from the supper informing them that the plot was known they hastened their plans, and sent forth to seize him at once. **Judas, one of the twelve.** Jesus had accepted Judas as a disciple "on the ground of a profession which was consistent as far as human eye could see,"—*Ker*. His motives may have been as sincere as the others, for all were at first largely influenced by worldly ambition; and his administrative abilities no doubt made him one of the most useful in the apostolic company. But while others grew more devoted, he grew more selfish; and when after the triumphal entry he saw no signs of a kingdom being established, but instead heard dark hints of suffering and death, he resolved to forsake the failing cause, and secure not only his own safety, but some advantage by the betrayal of his Master. Thus the motives of his action were at once thoroughly natural and utterly base. (1) *Even the best influences, the loftiest teachings, and the holiest examples will not make all men good.* (2) *Let us not wonder at defects in the Church when even among the twelve there was a traitor.* **A great multitude.** Consisting of soldiers from the temple, either Roman or Jewish, servants and under-officers from the rulers, perhaps some of the priests in person, and the crowd which would gather around such a procession. **Staves.** Clubs or any other weapons, for resistance was expected from the followers of Jesus.

44. Had given...a token. Some sign was necessary, as in the darkness it would be easy for the soldiers, not being acquainted with Jesus, to confound him with his disciples. The token is also an incidental evidence that the personal appearance of Jesus was not commanding, or such as to distinguish him from other men. **Whomsoever I shall kiss.** The appointment of such a sign shows the intimate and affectionate relations subsisting between Jesus and his disciples. Judas would not have ventured to kiss his Master then if he had not before done so often. **Lead him away safely.** It seems to us strange that men who knew the miraculous power of Jesus should suppose that he could be seized and bound against his will. But as he had never wrought miracles for himself, they may have imagined that he could not, and the disciples, by offering to fight in his behalf, seem to have shared in the same feeling.

45. As soon as he was come. For what appears to be the order of events from comparison of all the four accounts, see the General Statement. **Goeth straightway to him.** Judas had been separated from the company of the disciples since the supper, and now comes forward to his Master as if glad to rejoin him, and as if not connected with the armed multitude approaching. **Saith Master, Master.** "Rabbi," as in

the Revised Version. It is a Hebrew word, meaning teacher; and used by Judas with hypocritical reverence. (3) *Not all who call Jesus Master are his true followers.* **Kissed him.** Literally "kissed him eagerly." The word is not the same as that in the previous verse. (4) *Love on the lips may hide deceit in the heart.*

46, 47. They laid their hands on him. The words of Jesus and intervening events are omitted in Mark's brief account. See General Statement. **One of them.** This was Peter, who avoids referring to himself in the narrative prepared under his own direction. See John 18. 10. **Drew a sword.** There were two swords among the disciples, and Peter was likely to have one of them. Luke 22. 33. They asked Jesus, "Shall we smite with the sword?" but Peter, always forward in action, did not wait for an answer. **Smote a servant of the high-priest.** Rather, the servant, [Revised Version.] of the high-priest, and as such in some sort of leadership at the head of the party. His name was Malchus. John 18. 10. Christ commanded his disciple to put up his sword, and then healed the wounded man, his last miracle, and that wrought on an enemy. (5) *How true to the end is the forgiving love of Christ!*

48, 49. Jesus answered. His sole word of complaint was against the unnecessary tumult of his arrest. **As against a thief.** "As against a robber," [Rev. Ver.] that is, as if hunting a dangerous outlaw in his haunts. There was perhaps a vague idea in their minds that by a strong force his strange and supernatural power might be overcome. (6) *The worldly mind conceives of power as material, and takes no account of spiritual forces.* **Daily with you in the temple.** Perhaps he recognized among his assailants some of the very faces which had confronted him during the last week of teaching in the temple. **But the Scriptures must be fulfilled.** See Isa. 53. 12; Psa. 22. 16; Zech. 13. 7. The expression is fragmentary—"but that the Scriptures may be fulfilled"—as if abruptly ending.

50. All forsook him. Forbidden to fight for, unable to aid, and unwilling to suffer with their Master, they fulfilled the prediction given but a few hours before. (7) *Notice here the truthfulness of the evangelic story, even at the expense of the disciples' honor.* **Fled.** Most of the disciples scattered, but Peter soon followed afar, and John nearer by.

51, 52. A certain young man. Probably a personal reminiscence of the evangelist Mark, who was at that time living with his mother in Jerusalem. Acts 12. 12. **A linen cloth.** A loose wrapper, or mantle, thrown over his body. **About his naked body.** Not necessarily to be understood literally, as in many instances the term is applied to a person having on the woven shirt which was worn next the skin. But how came he to be following Jesus on that night? He was not one of the twelve, nor was he one of the multitude that came out to arrest him. Awakened from sleep by the crowd, he may have learned the cause of the assemblage, and gone forth from interest in Jesus as a friend. **The young men laid hold.** The soldiers (who in both

classical and Scripture language are often called "young men") seized him as one of Jesus' followers. **Left the linen cloth.** As may be easily done with the loose Oriental garments.

53. To the high-priest. Mark combines in one account two meetings—a brief and informal gathering at the house of Annas, the ex-high-priest, (John 18. 13,) and the official meeting of the council at the house of Caiaphas, the actual incumbent. Both belonged to the same family, and to the party of the Sadducees. **Chief priests, elders, and scribes.** The three sections composing the Sanhedrin, the supreme council of the Jews.

HOME READINGS.

- M.* Jesus betrayed and taken. Mark 14. 43-54.
Tu. The betrayal foretold. John 6. 58-71.
W. The betrayal pointed out. John 13. 18-30.
Th. The arrest. John 18. 1-14.
F. The traitor's fate. Matt. 27. 1-10.
S. The prophecy in Zechariah. Zech. 11. 4-13.
S. The traitor's place filled. Acts 1. 15-26.

GOLDEN TEXT.

The Son of man is betrayed into the hands of sinners. Mark 14. 41.

LESSON HYMN. L. M.

Hymnal, No. 212.

Who, who, my Saviour, this hath done?
 Who could thy sacred body wound?
 No guilt thy spotless heart hath known,
 No guile hath in thy lips been found.
 I, I alone have done the deed;
 'Tis I thy sacred flesh have torn;
 My sins have caused thee, Lord, to bleed,
 Pointed the nail, and fixed the thorn.
 My Saviour, how shall I proclaim,
 How pay the mighty debt I owe?
 Let all I have, and all I am,
 Ceaseless, to all, thy glory show?

TIME.—A. D. 29, before daylight on the morning of the crucifixion.

PLACE.—The garden of Gethsemane.

PARALLEL PASSAGES.—Matt. 26. 47-58; Luke 22. 47-54; John 18. 2-15.

DOCTRINAL SUGGESTION.—The fulfillment of Scripture.

QUESTIONS FOR SENIOR STUDENTS.

- 1. Betrayed, v. 43-45.**
 What was the conduct of the traitor?
 What traits of character did it show?
 Why was a multitude present?
 Of what classes was the multitude composed? See John 18. 3.
 What was the token, and why was it given?
 What did Christ say when the token was given? Luke 22. 48.
- 2. Defended, v. 46-49.**
 How was Christ defended?
 Which of the disciples undertook his defense? John 18. 10.
 How did Christ receive the defense? John 18. 11;
 Luke 22. 51.
 Did Christ need any human defenders? John 18. 5, 6;
 Matt. 26. 53.
 Why did he suffer himself to be taken?
- 3. Forsaken, v. 50-54.**
 Why did all forsake Jesus?
 What was the incident of the young man with the linen cloth?
 What reason can be given for the mention of this event?
 Where was Jesus taken, and why? See John 18. 13, 24.
 Who followed him? See John 18. 15.

Practical Teachings.

What does this lesson show—

1. As to the character of Christ?
2. As to the character of Christ's disciples?
3. As to the character of Christ's enemies?

54. Peter followed him afar off. Among the rabble of the enemies. He loved Christ too well to forsake him utterly, but not enough to take his stand at his side. **Into the palace.** Rather "even within, into the court of the high-priest." [Rev. Ver.] The open court, around which stood the rooms of the house, is meant. **Sat with the servants.** The household of the high-priest, many of them slaves. **Warming himself.** In the nights of spring the air of Palestine is often quite chilly. **At the fire.** Peter was trying to warm himself at a strange fire, and in dangerous company for a disciple. As his body grew warm his faith grew cold.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Betrayed, v. 43-45.**
 Who was the betrayer of Jesus?
 Why was his betrayal especially wicked?
 Who were with the traitor?
 What token had been given, and why?
 How did the traitor act?
 What did Jesus say to him? Luke 22. 48.
- 2. Defended, v. 46-49.**
 How did the band of enemies treat Jesus?
 What did a disciple do?
 Which one of the disciples was this? John 18. 10.
 What did Jesus do to his injured enemy? Luke 22. 51.
 What did Jesus say to those who seized him?
 Why had they not seized him in the temple?
 What scripture was thus fulfilled? Isa. 53. 7.
- 3. Forsaken, v. 50-54.**
 What did the disciples do?
 How did this agree with their promise in ver. 31?
 What happened to a certain young man?
 Who is this supposed to have been?
 Where was Jesus taken, and for what purpose?
 Who was the high-priest? John 11. 49, 50.
 What did Peter do, and why?

Teachings of the Lesson.

Where are we here shown—1. The wickedness of Christ's enemies? 2. The weakness of Christ's friends? 3. The meekness of Christ?

QUESTIONS FOR YOUNGER SCHOLARS.

- 1. Betrayed, v. 43-45.**
 By whom was Jesus betrayed? By Judas, one of the disciples.
 Whom did Judas bring with him to take Jesus? A crowd of people.
 What did he do when he found Jesus? He kissed him.
 Why did he kiss him? As a sign to his enemies. [Repeat the GOLDEN TEXT.]
- 2. Defended, v. 47-49.**
 What did the enemies of Jesus do when Judas kissed him? They rushed upon him and seized him.
 How did Peter try to defend Jesus? By cutting off a man's ear.
 What did Jesus do to the wounded enemy? He healed his ear.
 What did this act show? That he had power to save himself.
 Why did Jesus give himself up to his enemies? That he might die for our sins.
- 3. Forsaken, v. 50-54.**
 What did the disciples do when they saw Jesus a prisoner? They all fled away.
 What did Peter do? He followed Jesus afar off.
 Where did the enemies take Jesus? To the high-priest's house.
 Where did Peter go? Into the court-yard, among the servants.
 Why did he go there? To see what would be done with Jesus.

Words with Little People.

How may I show my love to Jesus?

1. By always speaking and acting honestly.
2. By standing up for Jesus every-where.
3. By keeping close to Jesus at all times.

THE LESSON CATECHISM.

[For the entire school.]

1. To whom did Judas betray Christ? **To a band of enemies.**
2. What did Judas do when he came to Jesus? **He kissed him.**
3. What did the disciples do? **They forsook him, and fled.**
4. Where did the enemies take Jesus? **To the high-priest.**
5. What did Peter do? **He followed afar off.**

TEXTS AT CHURCH.*Morning Text*.....*Evening Text*.....**ANALYTICAL AND BIBLICAL OUTLINE.****Types of Character in the Betrayal.****I. THE OPEN FOES.***A great multitude with swords.* v. 43.*"Assembly of the wicked....inclosed me."* Psa. 22. 16.**II. THE FALSE FRIEND.***Saith, Master....and kissed him.* v. 44.*"Mine own familiar friend....against me."* Psa. 41. 9.**III. THE SUBMISSIVE SAVIOUR.***The Scriptures must be fulfilled.* v. 49.*"Oppressed....afflicted....opened not his mouth."* Isa. 53. 7.**IV. THE RASH DISCIPLE.***One of them....drew a sword.* v. 47.*"Weapons of....warfare....not carnal."* 2 Cor. 10. 4.**V. THE FAITHLESS DESERTERS.***They all forsook him and fled.* v. 50.*"My friends stand aloof."* Psa. 38. 11.**VI. THE FAR-OFF FOLLOWER.***Peter followed him afar off.* v. 54.*"Fear of man bringeth a snare."* Prov. 29. 25.**ADDITIONAL PRACTICAL LESSONS.****The Traitor and the Twelve.**

1. One may be by profession a follower of Jesus, yet without true fellowship with him. v. 43.
2. One may listen to the teachings of the greatest of all teachers, yet not profit by them. v. 43.
3. One may be useful in the business and work of the Church, yet himself remain unsaved. v. 43.
4. One may profess to great affection for the Lord, while in heart betraying him. v. 44, 55.
5. One may be ready to fight for Christ who cannot stand by him in trial. v. 47.
6. One may love Christ sincerely, yet fail in duty at an important crisis. v. 50.
7. One who sits among the enemies of Christ is in danger of proving false to him. v. 54.

English Teacher's Notes.

"Two are better than one," says the preacher in the book of Ecclesiastes; "for if one fail, the other will lift up his fellow." And the German proverb tells us that

"Joy that is shared is double joy,
While sorrow shared is but the half."

When Job was struck down with sore trouble his friends came (in appearance, at least) to mourn with him and to comfort him. * Absalom expressed his surprise when he found his father's friend, Hushai, staying in Jerusalem instead of following David's fortunes: "Is this kindness to thy friend? Wherefore wentest thou not with thy friend?" An exiled Stuart prince was sure to be supported and protected by followers whom misfortune only rendered more devoted. To be utterly deserted in the time of trouble and danger seems the very depth of misery.

Our study of the gospel of Mark has hitherto shown us the Lord Jesus as the unwearied worker, "going about doing good." But we have now turned over a new leaf. We are to behold him as the sufferer, passive, patient, enduring. We have hitherto seen him, even when confronted and opposed by enemies, with a few loyal friends at his side, unto whom he is Master and Lord—the center of their hopes, affections, and aspirations. To-day we are to see him deserted by all—going to meet death alone. The last lesson showed us Jesus alone. That for to-day shows us Jesus left alone.

The armed multitude who intruded upon the calm and quiet of Gethsemane were in search of one man only. The council of the Jews had agreed that "one man should die for the people." John 11. 50. They had no fear of adherents of Jesus nor was their jealousy excited by any of his disciples. So the traitor hastened to point out (most unnecessarily, since Jesus himself came forward to meet his captors) the one whom they sought. And although the satellites of the chief-priests and Pharisees might not have been unwilling to vent their malice upon his followers, the display of his power (John 18. 8) was sufficient to restrain them from exceeding their instructions. Even the assault upon Malchus was not retaliated. And yet the disciples were overcome with fear. Not one of them was ready to "go with him to prison and to death." After the first flight, Peter indeed ventured to turn back and follow the Lord, but it was "afar off." There was no man to stand by him in the hour of trouble. And there were two reasons why this must be so.

His work must be done alone. I remember reading how the inhabitants of a secluded spot in India were molested by a tiger in the neighborhood, one of the kind known as "man-eaters." A brave English officer undertook to slay this terrible foe. He went forth alone to meet the tiger, and lay in wait at a place where the animal was known to resort. He came back victorious. The presence of another person would have hampered him and been a hindrance. So when the Lord Jesus went forth "that through death he might destroy him that had the power of death," (Heb. 2. 14,) he went forth alone. None could aid him. None might suffer with him. He must go through the contest unsupported by human help.

His suffering must be borne alone. The sinner is

under the curse. He deserves to be cast away, as a vile, guilty thing. Suppose in a basket of fair fruit you find some that is all spoiled, rotten, worm-eaten—will it not be flung away, out of sight as a corrupt, worthless, loathsome thing? That is what the sinner merits. But Jesus bore the curse for us—nay, was made a curse for us. And he bare the desertion we deserved.

Here is

1. A word of comfort. Jesus knows what it is to be left alone. There are many lonely people in the world, many who seem to be almost deserted. Their friends may be far away, estranged, dead. But they cannot be as lonely as Jesus was. He suffered far more for them. And to all who receive and trust in him, he says: "I will never leave thee nor forsake thee." Heb. 13. 15.

2. A word of exhortation. The followers of Jesus may be called to stand alone for his sake. Christ's atoning work is finished, but the reproach of the cross has not ceased. And in this reproach they have to share. To the sons of Zebedee he promised that they should "drink of his cup." To Peter, full of boastful zeal, he said: "Thou canst not follow me now, but thou shalt follow me afterward." John 13. 36. And so it came to pass. Acts 5. 40, 41; 12. 2, 3; Rev. 1. 9. They who once "forsook him and fled," afterward suffered persecution and death for his sake. And those who would follow Jesus now must

"Dare to stand alone."

"When is man strong but when he is alone?"

asks the poet, Robert Browning. And to stand alone with Christ, as Luther stood at the Diet of Worms, and as many a young man has stood in the office and the counting-house, and many a young woman in an ungodly household, is to be strong indeed.

3. A word of warning. Christ is not now left alone. Many faithful ones are following "in his train." Let us see to it that we are not left behind. And let us remember that only those who follow him here can share his glory hereafter.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Present the *facts* of the lesson....Elements in Judas' character: 1.) Worldliness; 2.) Want of faith; 3.) Covetousness; 4.) Hypocrisy; 5.) Falsehood....Results of the betrayal to Judas, his fate, etc....Teachings of the betrayal concerning personal character and the Church of Christ. (See Additional Practical Lessons)....Warnings of the lesson: 1.) Against covetousness, lust for money; 2.) Against hypocrisy, false pretensions of love to Christ; 3.) Against the spirit of hate toward Christ and his cause; 4.) Against companionship with sinners; 5.) Against following afar off....**ILLUSTRATIONS.** Judas sold his Lord for money—how many have sold their own souls for the world, and then failed to get the price?...A king offered a price for the head of his rival; then paid the traitors who brought it in counterfeit coin, saying, "False coin is good enough for false knaves."....Christ healing the ear of Malchus was

like the general who, about to drink a cup full of water, heard a wounded enemy crying, "Water! water!" He stooped to give him the draught, but the enemy shot at him. Avoiding the aim, he said, "Give him the water just the same!"....Disciples ready to fight, yet fled: so soldiers find it is harder to stand and receive a bayonet charge than it is to make one.

References. FOSTER'S ILLUSTRATIONS. Verse 43, Poetical, 3659, 3660. Ver. 44, Prose, 9692. Ver. 45, Poetical, 3659-3673; Prose, 9694, 9698, 7132. Ver. 49, Prose, 4754, 11242, 3874. Vers. 50-54, Poetical, 3242.... FREEMAN: Use of the term "naked," 261.

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS. The words "Judas betrayed" color in red; the words "Have I forsaken" in yellow; the name of Christ in blue and white; center piece in white.

AN OUTLINE.

Betrayed.....Have I?
Defended.....Have I?
Forsaken.....Have I?

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Running Away from Jesus.* To be taught: What it is to betray. What it is to forsake. What it is to follow.

1. Ask which of the disciples betrayed Jesus, and how he did it. What kind of a heart had Judas to be able to do this? Draw narrative of the betrayal from children, supplying particulars which they omit, and making plain that to betray is to be false to another. Show how disciples now may betray Jesus by being afraid to show their colors lest they may be laughed at, or lose something, perhaps.



2. Describe the crowd that came out to take Jesus, and tell that they came in the night, because they feared the people. Sin tries to hide, but nothing can be hid from God. Ask children what they think they would have done if they had been the disciples, and tell what the disciples did—ran away from or forsook Jesus. Teach that it is self in the heart that makes people afraid to do right, and ask what must be in the heart to make us brave and true. Speak of the terrible state we should be in if Jesus had forsaken us, and

show that as he stood by us in our sin and misery, we ought to stand by him.

3. Print "Follow," and tell how Peter followed "afar off." That is the way we follow when we obey a part, not all, of the words of Jesus. Some do this because they are afraid, some because they are selfish, and some because they do not think. Peter was afraid; therefore he followed Jesus at a distance, hoping to keep him in sight, and yet not be known as his follower. Teach that all who truly follow Jesus must be willing to be known as his disciples.

In closing, recall some of the kind things Jesus was constantly doing, and compare his acts of blessing with the treatment he was now receiving. Teach that sin is blind, and this is why men could treat Jesus with such cruelty.

LESSONS FOR NOVEMBER, 1882.

- Nov. 5. Jesus Before the Council. Mark 14. 55-72.
Nov. 12. Jesus before Pilate. Mark 15. 1-15.
Nov. 19. Jesus Mocked and Crucified. Mark 15. 16-26.
Nov. 26. His Death on the Cross. Mark 15. 27-37.

Universal Prayer for Sunday-Schools.

SUNDAY AND MONDAY, OCTOBER 15 AND 16, 1882.

"And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John 5. 14, 15.

THE Committee of the Sunday-School Union would again call attention to the days appointed for universal prayer on behalf of Sunday-schools.

It is not surprising that these special seasons have come to be so thoroughly and heartily observed by those who seek to win young lives to Christ.

Workers for God who have to do with spiritual things, need spiritual enlightenment, and prayer is the key that will unlock the Treasure House, and reveal the mysteries of love and grace there enshrined.

Let there be this year a trustful waiting upon the Lord, in the full assurance that the prayers will be answered in a way the most blessed and helpful.

Teachers and officers are again urged individually to secure some additional time on each day of the preceding week for private thought and prayer, that all may come together with prepared hearts, to praise and thank God for what he has done; and to pray that the workers may be increasingly fitted for his service, and that the children may be led to an early decision for Christ.

It is suggested that the following arrangements be observed as far as practicable:

That on the LORD'S DAY morning, October 15, from 7 to 8 o'clock, private intercessory prayer be offered on behalf of Sunday-schools.

That the opening engagements of the morning school be preceded by a meeting of the teachers for prayer.

That ministers be asked to preach special ser-

mons on the claims of the Sunday-school upon the Christian Church, and the necessity of increased intelligence and consecration on the part of teachers.

That in the afternoon the ordinary engagements of each school be shortened, and the scholars unite in a devotional service, interspersed with singing and appropriate addresses. To this service the parents of the scholars might be invited.

That at the close of the afternoon or evening service the teachers, in union with other Christians, meet for thanksgiving and prayer.

That on Monday morning, October 16, teachers again bring their scholars, one by one, in private prayer before God.

That in the course of the day the female teachers of each school hold a meeting for united prayer and thanksgiving.

That in the evening each church or congregation be invited to hold a meeting, at which the interests of the Sunday-school should form the theme of the prayers and addresses.

AUGUSTUS BENHAM,
FOUNTAIN J. HARTLEY,
JOHN E. TRESIDDER,
EDWARD TOWERS. } Hon. Secs.

Methodism in the Lessons of the Fourth Quarter.

BY D. A. WHEDON, D.D.

THE Lord's Supper is one of the two sacraments ordained by Christ. It is sometimes improperly called "*the* sacrament," as if there were no other. The Romish Church has added five, but Methodism rejects them, "because they have not any visible sign or ceremony ordained of God." (Article XVI.) As described in Lesson III. the Lord's Supper is a very simple service, in which bread and wine, symbols of the body and blood of Christ, are partaken of in commemoration of his sufferings and death. Methodism teaches that the consecration does not change these elements, but simply sets them apart for a sacred use; and thus it rejects the Popish doctrine of their change into the actual body and blood of Christ. It rejects the Roman Catholic inventions of the elevation and worship of the bread and wine, the denial of the cup to laymen, and the "sacrifice of masses," which it pronounces "a blasphemous fable and dangerous deceit." (Articles XVIII, XIX, XX.) Methodism defines the supper of the Lord as simply "a sacrament of our redemption by Christ's death." (Article XVIII.) It commemorates, (1) the fact of his sufferings and death, and (2) the fact that he died as a sacrifice for the sins of men. It is to be received "rightly," as a religious observance; "worthily," as a solemn memorial of Christ's atoning death, and "with faith," accepting for ourselves the atonement thus made. But a true faith implies a pledge to obey, and thus the supper becomes a "sacrament," with something of the sanctity of a soldier's oath.

Lesson IX. tells the sad story of our Lord's death on the cross. He "gave up the ghost." His body

was laid in the sepulcher, and his soul went to Paradise, (Luke 23. 43,) the abode of the blest in Hades. (Acts 1. 27.) He took upon himself the curse of the law upon men's transgressions, and in bearing it went down to the lowest depth of humiliation and shame in "the death of the cross," and in that humiliation he remained until the exaltation began in his resurrection. To make his atoning death effective, he must rise again. Not until then will he be conqueror. Vainly, therefore, do some say that his human soul passed the great gulf, (which he himself had said could not be crossed,) and preached the Gospel of salvation to lost souls there. It was impossible. Methodism teaches, on the other hand, that there is no probation for any man beyond this life.

Methodism holds that the death of Christ was an atonement for sin, and that it is a "perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual;" and, moreover, "there is none other satisfaction for sin but that alone." (Article XX.) It thus differs from Romanists, Unitarians, Universalists, and infidels, who all look elsewhere for satisfaction, and is opposed to every theory which limits the extent of the atonement. It has been its joy from the beginning to preach salvation through Christ as provided for all men alike, and to preach it without equivocation or reservation, either mental or doctrinal. As to the atonement, (1) It was Christ offering himself as a sacrifice for sin. (2) This self-sacrifice was voluntary. (3) It was in expiation of the guilt of sin. (4) It was in satisfaction to law, which cursed transgression. (5) Christ became our substitute, putting himself in our place, and giving his life in the stead of our lives.

Lesson XI. tells of our Lord's resurrection. The body which was crucified, dead, and buried, was raised to life again. The proof of it is in the empty sepulcher, and all deniers of such living again are bound to tell *what became of the body*. The very word means the rising up of something which had fallen down. This was his *body*. Thus only is our Article III. true: "Christ did truly rise again from the dead, and took again his body." Let it be observed, however, that while the same body, it was a resurrection body, incorruptible and immortal, and therefore under different laws from before. It was of the same materials, but refined from grossness, and possessing altogether new qualities.

Lesson XII. carries us on to the ascension. This risen Lord was seen by his disciples repeatedly; he walked with them, he talked with them, and finally the same "he" ascended, with the same body, to "heaven," and to "the right hand of God." Otherwise the "he" that ascended is not the same Lord that died and rose again. And with that risen, glorious body, will he return to judge the world. (Article III.)

Those who hope for no other life are dead even for this.—*Goethe*.

Noble Iowa.

BY REV. C. F. HARD.

THE great victory for prohibition was secured by the earnest efforts of the Sunday-schools and their friends. We congratulate Iowa that the terrible traffic has been made an outlaw. We believe the license system to be iniquity, because it sets forth false principles in the legitimacy which civil statutory laws can furnish to the life and work of a great wrong; because it gives this business the respectability which attaches to any thing which is handed forth from the bosom of power, where the folds of law are the insignia and decoration.

Has society a right, even in its majority, to imperil the morality of a minority? No! It has no right to honor a thing which by the dignity placed upon it by law acquires a power to fascinate, to ruin, which would not otherwise be its own. Even minorities have rights which stand eternal. They may be struck dumb now, they may be trampled upon, as throughout our guilty land, but their testimony will be swift in the great day of judgment. Even a majority have no right to give greater strength to the temptations to evil which exist in society. Every man comes from the great Father with a rightful, natural demand of protection in society, where he too must do his part. The license system is not only impolitic, but it is without the natural right upon which it may stand. It is a shame to books of legislation; a sorry, ignorant supposition of compromise between right and wrong—but a woeful surrender to the latter.

So we go for the total prohibition of the sale of intoxicating liquors as a beverage. This platform is all of one plank—total prohibition. We believe that it is the broad plank which will lift a multitude of the shipwrecked, bringing them to that safety of which we trust our country may soon become a symbol, freed from the curse of license and liquor—constitutional amendment! Sunday-school army, advance with this war-cry.

Encouraging Words for Sunday-Schools.

THE following extract is from an address lately delivered by the Rev. Mr. Inglis at a gathering of Sunday-school teachers in an English town:

It is a blessed thing that (at least some of) the children reverence their teachers as long as ever they live. I had my old Sunday-school superintendent at my anniversary last week—a white-haired man; and nothing gave me greater joy than to see him occupying the chair at that anniversary, and I don't think he had a greater joy in coming to preside. He formed my habits, and gave them a right direction, and turned them into the right channel, and so long as I live I shall have reason to be grateful to God for his example and the teaching I constantly got from him. This will be the case with you and with your children. Always speak well of the teachers before them, and show you take an in-

terest in the work in which they are engaged by sometimes inquiring into the work. If the Church really goes in for this, it strikes me some of the members of the Church ought sometimes to go to the Sunday-school. Go there and shake hands with the officers; speak a kindly word to the teachers, recognize their work. There are some of you who are not engaged in any public work for the Master; and I should like very earnestly to press upon the more experienced of you that you should go into the Sunday-school, as I have said.

Archbishop Whateley was right when on one occasion he was remonstrating with a lady because she was not teaching her child the New Testament, the child being nine years old. She said in reply, "It is too soon; I am not going to begin yet. I will begin when my daughter grows up." He said to her, "But, madam, if you don't teach her, the devil will." And you may feel certain of this. If you do not fill the bushel with wheat it will be filled with chaff. There is nothing that we hold so long in our memories as what we learned when we were children. If I woke up in the middle of the night and were asked to repeat some of the lessons in geography and some of the rules in grammar which I learned at school, I could repeat a great many of them straight away. It is the same with the children; and if it holds so in the secular teaching, why should it not (indeed, it really does) as regards spiritual truth; and if we get the truths of the Gospel into the minds of the children we shall find out that we are doing them a good, not only for now, but for days to come.

As to the results, who can speak of them—not only the direct, but the indirect results? One of the best workers that we have in our church, one of the officers of our church—and he is a good worker, and his wife is an equally good one—why were they led to think about their souls and desire salvation? It was by the death of one of their children, a little girl, some eight years ago, who had been taught in Grove-road Sunday-school; and who, when dying, spoke such truths to the father and mother that they said, "If our child got so much good at the Sunday-school, let us go to the chapel, and perhaps we might have some good too." They came, they were blessed, and now they are members of the church, and occupy prominent positions in the work in which we are engaged. Is not that one of the indirect results of Sunday-school work? I remember being at Bermondsey, and speaking at a meeting, and I know the history of one of the deacons of that church. His father was an utterly ungodly man, who never went to a place of worship, but his children went to Sunday-school and chapel. One Sunday morning his two children—a boy and girl, very little—went to the father as he sat reading his paper, and said to him, "Will you come to chapel with us to-day?" He said, "No, I am not going to chapel," and went on reading his paper. The two children went into the next room; and shortly after, through the folding doors, the father hears one of them praying—"Please God,

make father willing to go to chapel, for Jesus Christ's sake. Amen." They came back and tried the father again, and repeated the question. The father answered them more tenderly than before. He placed the paper between his face and the children's, because there were big tears standing on his face, and he could not get over it. They all went to chapel; and in the course of the day to the Sunday-school, and the father went with them there, and he was brought to the Saviour, and eventually joined the church and became a deacon of that church. Is not that one of the indirect results of Sunday-school work? We happened to find it out in a cursory way, and we thanked God there were children in our Sunday-school who would go home thus and speak with their parents so effectually.

I had a young girl, about sixteen or seventeen, coming to see me the other night about joining the Church of God. I said to her, "What has led you to feel anxious about your soul, what has brought you to want to join the Church and be a Christian?" She said, "It was from my little sister. [I had just seen her little sister, a girl about three years younger.] My sister used to come home and tell me of what her teacher had been telling her, saying she had found the Saviour, and that made me very anxious, and I began to feel unhappy. I wanted to pray, but I did not know how to begin, and my little sister prayed for me and prayed with me; and it is through her that I am here to-night. There is another result of Sunday-school work.

O, fellow-laborers in the Gospel of Jesus Christ, if you are discouraged sometimes, remember that your God will never suffer you to labor in his vineyard and cause that labor to come to naught. As sure as ever you serve him, and labor in spite of all discouragements and opposition, you shall find that your God will bless your work; and his rich smile shall rest upon that in which you are engaged—in trying to bring the children to Christ. May God bless you in your work here.

Christianity Realized.

BY M. V. M.

"I work that Christianity may become realized," said Froebel, the great, sweet-hearted man, who gave his life to the working out of the true child-development. The spirit that animated him in his life-long work is well expressed in the words he uttered upon his death-bed, when some flowers were brought to him:

"I love flowers, men, children, God! I love every thing!"

No wonder that such a man labored that God, who is love, might become real to men!

So the true teacher's work is always and everywhere to make the Lord Christ known as a real Person, knowing, caring, doing, for the least and the worst of his creatures. But, that this may be, the teacher may not, dare not, present himself. His learning, his goodness, his power to conquer evil,

his ability to do the good and the right thing—these are to be the nonentities that they actually are. How shall the child so readily learn that Christ really saves from ill-temper, from falseness, from dishonesty, from all that is of Satan, as through the “living witness” set to teach that Christ is such a Saviour to him, and more than that, such a daily Saviour?

Very possibly the teacher who, for the sake of making Christ and his every-day power real, is willing to step down from his own throne, and let all the crowns be placed upon Christ's head, may not be such a hero in young eyes as another; possibly, too, he may not seem half so wise as his fellow-teachers; what then?

Ah! it is so easy and so pleasant to lift up ourselves, and to let others lift us up. It is neither easy nor pleasant to lift Christ up, and to let self be pushed down and out of sight!

“This is my beloved Son; hear him,” God says. Too often we seem by our assumption of wisdom—more frequently of goodness—to say, “This is your teacher; hear me.”

Would the teacher find it hard to secure a hearing who went before his class with something such a statement as this?

“My boys, I have had to fight since last Sunday. I have been tempted to lie and to cheat in my business. I have been cross and selfish at home, and I have found out that I have got to stand close by my Captain and obey all his orders, or else prove myself a rebel.”

Wouldn't the boys open their ears to hear teacher say “lie” and “cheat” right out in Sunday-school, and wouldn't they begin to think that Satan was a great power, and needed a very great Saviour to hold him in check?

What would the vain young things in another class say to hear their pretty, elaborately-dressed teacher confess in something such fashion as this: “I'm ashamed to tell you, girls, that I have thought more about my dress and my society engagements this past week than about your immortal spirits and the food I was to provide for you to-day. It only shows how little space I have given in my heart to the Great One who wants to rule there, and who will make the things of the other life the realities to me as soon as I consent to let him do it.”

Such plain confessions would, indeed, set boys and girls to looking out for “fruits,” and, therefore, they cannot well be made unless we are quite willing to let the fruits appear in his time; but, honestly now, dear fellow-teacher, wouldn't God have seemed a more real and living Being to you when a child, if you had seen him thus realized in the lives of those to whom you looked for guidance?

“I work that Christ may become real” should be the motto of every teacher in our land. That he may be real, we must be willing to let it appear how unreal we are, that, by the very demand for the reality in us, which we thus create, we may be forced to make room for the supply. O! what a Sunday-school vision is this—teachers intent upon

showing Jesus, the real living power that he is, in the homeliest details of practical life; and pupils equally in earnest to see that teachers prove him such a power in their own lives! Is it a Utopian vision?

“And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry.” Hab. 2. 2, 3.

A Lesson from a Pump.

I WAS in Cologne on a very rainy day, and I was looking out for similes and metaphors, as I generally am, but I had nothing on earth to look at in the square of the city but an old pump, and what kind of simile I could make out of it I could not tell. All traffic seemed suspended, it rained so hard; but I noticed a woman come to the pump with a bucket. Presently I noticed a man come with a bucket, nay, he came with a yoke and two buckets. As I kept on writing and looking out every now and then, I saw the same friend with the often-buckets and the blue blouse coming to the same pump again. In the course of the morning I think I saw him a dozen times. I thought to myself, “Ah, you do not fetch water for your own house, I am persuaded; you are a water-carrier; you fetch water for lots of people, and that is why you come oftener than anybody else.” Now there was a meaning in that at once to my soul, that inasmuch as I had not only to go to Christ for myself, but had been made a water-carrier to carry the water of everlasting life to others, I must come a great deal oftener than anybody else. I am sure it is so. You cannot labor in your Sunday-school class, dear friends, you cannot take that village station, you cannot act as a deacon in the Church so as to glorify God, especially you cannot come fresh to a congregation from Sunday to Sunday, year after year, always with something sparkling, and fresh, and cheering, and refreshing, unless you are constantly going to the Great Source yourself. In proportion as there is a draw upon you, take care that you keep up the supplies.—*C. H. Spurgeon.*

Practical Truth.

ONE of the best methods we ever knew for making Christian truths practical in a Sunday-school class was this: Let each scholar repeat some practical verse each Sunday. The class would agree upon the best one from those selected. The chosen verse each one, teacher included, was to think of and practice upon during the week. The following Sunday the verse was talked about, and it was found invariably to have been a help through the week. “The Golden Rule,” “speak no evil,” “in honor preferring one another,” “live peaceably,” and many other such passages were selected week after

week. If such rules were adopted in Christian families, and each member earnestly desired to make them practical even in their homes, the name of Christian would be better merited.

If parents and teachers realized their important trusts, and would commence with children at a very early age to make them feel that every-day living could be made Christian or unchristian, according to the spirit manifested, more children would grow up into Christ. The trouble is, we do not, as men and women, connect religion sufficiently with our simplest duties. Whatever our work may be, we should elevate it by making it religious. If our homes are to be kept orderly, and our children clothed and fed, and it devolves upon us to do it, that is our work, and it should be Christian work. We should never feel satisfied, as a teacher, to leave a Sunday-school class even one Sunday until we have impressed at least one practical truth. We can do so if our heart is in our work.—*Ruby Carl.*

Why?

CHEMISTS tell us that they cannot, in the most searching examination, find any difference between the white of an egg and the poison of the serpent. But effects affirm a difference.

Two teachers seem to be equally good, and to teach equally well. But the young souls committed to one are always led to Christ, they are converted and join the Church. Those of the other ever remain unmoved. Is there an element of faith in the teaching of the first which is not to be found in that of the second?

Without faith it is impossible to please God. All things are possible to him that believeth.

C. P. H.

Church and School.

My own conviction is, that the greatest power that the church can bring to bear upon the school is in the persons of its ministers. When the young people find out that the minister is interested in them, they soon rush to the conclusion that the church is interested in them also. The interest of the minister in the school can be shown in a variety of ways. Some men have an exceedingly happy way of recognizing the existence of children in their Sunday morning congregations. Invariably they preach a little sermon to the little people before they preach a big sermon to the big people, and some of the big people like the little sermons best. In some circuits, one Sunday morning in each quarter is given up to a children's service, with the very best results.—*J. S. Simon.*

Steer Away!

Do not let the young people forget it, keep it before their minds—the peril of strong drink. Get ahead of the tempter, and occupy their minds with

such positive convictions. The best way to manage the whole subject of wrecks is to give a vessel's master a good chart, a sure compass, and tell him to steer away from a rocky shore!

Difficulties of Scripture.

MEN, indeed, have made an obscure Bible; but God never did. As Solomon speaks, God made men righteous, but they found out sundry inventions. So God made the Bible plain as to the main of it; but men have found out inventions of allegorizing, skepticizing, caviling, that would turn light into darkness; but that "the light shineth in darkness; and the darkness comprehended it not." That which God hath sanctified, do not thou call common: and that which God hath made plain, do not thou darken—nay, do not thou say it is dark. How plain as to the general is the history of Scripture! How plain the commands, exhortations, threatenings, promises, comforts, that are written there! Take a sunbeam and write, and is it possible to write clearer?

Those difficulties that are in Scripture, which indeed are not few, are not to drive us from the study of the Scriptures, as the inference would be made; but they are of another kind of aim and tendency. They are not unriddeable riddles and tiring-irons never to be united; but they are divine and majestic sublimities: not to check our study of the Scriptures, or of them, but to check our self-confidence of our own wit or wisdom. They are not to drive us from the holy ground where God shines in majesty in the burning bush, but to teach us to put off our shoes at the holy ground.—*Lightfoot.*

Sending the Lesson Home.

It is a happy gift in a superintendent if he can take a lesson, sum up its points, and in two, five, ten minutes—the less time the better—send it home in an effective application. But when a man, at the close of school, may stand up unprepared, and bat away at an idea wildly and frantically, fancying he is sending something home, it is ridiculous. Let him prepare himself thoroughly. If not, and he will yet persist in taking up the time of the school, wearying every body, the only thing to be done is to take the bat to him—pleasantly, of course—and send him home—at the next election.

What is Behind You?

You are thinking too much of the difficulties before you contemplate the need of the souls in your class. They may come from ungodly homes and those must be taken for Christ. Do you appreciate what is behind you, the earnest prayer you put up in your closet this morning, the promise of the Holy Ghost there given? Look back on your allies, O child of God, "the mountain full of horses and chariots of fire!" Now move forward.

Judas Iscariot.

I BELIEVE that Judas at first became attached to our Lord with much the same view as the other apostles. He appears to have been a man with a practical talent for this world's business, which gave occasion to his being appointed the treasurer or bursar of the company. John 12. 6; 13. 29. But the self-seeking, sensuous element which his character had in common with that of the other apostles, was deeper-rooted in him; and the spirit and love of Christ gained no such influence over him as over the others, who were more disposed to the reception of divine things. In proportion as he found our Lord's progress disappoint his greedy anticipations did his attachment to him give place to coldness and aversion. We find by implication a remarkable example of this in John 6. 60-66, 70, 71, where the denunciation of the one unfaithful among the twelve seems to point to the (then) state of his mind, as already beginning to be scandalized at Christ. Add to this that latterly the increasing clearness of the Lord's announcements of his approaching passion and death, while they gradually opened the eyes of the other apostles to some terrible event to come without shaking their attachment to him, was calculated to involve in more bitter disappointment and disgust one so disposed to him as Judas was. The actually exciting causes of the deed of treachery at this particular time may have been many. The reproof administered at Bethany, (on the Saturday evening probably;) disappointment at seeing the triumphal entry followed, not by the adhesion, but by the more bitter enmity of the Jewish authorities; the denunciation of our Lord in Matthew, chaps. 22 and 23, rendering the breach irreparable; and perhaps his last announcement in Matt. 26. 2, making it certain that his death would soon take place, and sharpening the eagerness of the traitor to profit by it: all these may have influenced him to apply to the chief priests as he did. With regard to his motive in general, I cannot think that he had any design but that of sordid gain, to be achieved by the darkest treachery.—*Alford.*

Whisper Songs for October.

FIRST LESSON.

The Saviour gave his life
For me, for me,
Then let me give my heart
To thee, to thee.

SECOND LESSON.

A true and faithful heart,
Be mine, be mine;
Then shall my words and acts
Be thine, be thine.

THIRD LESSON.

In memory of him,
Our living Lord,
We take the bread and wine,
And take his word.

FOURTH LESSON.

Be this my daily prayer,
O blessed One,
"Not what I will to do,
Thy will be done."

FIFTH LESSON.

That we may stand by thee
In all we do;
Make us thy children, Lord,
Both brave and true.

THE Dean of Cashel, in a recent Sunday-school address, avowed his "belief that teaching little children is no easy thing." In his opinion "the man who thought that though he could not teach an elder class, he could instruct infants, was like the medical student who said he had not got far in his profession, but could *cure children*."

LESSONS FOR 1882.

Fourth Quarter.

- Oct. 1. The Anointing at Bethany....Mark 14. 1-11.
8. The Passover.....Mark 14. 12-21.
15. The Lord's Supper.....Mark 14. 22-31.
22. The Agony in the Garden....Mark 14. 32-42.
29. Jesus Betrayed and Taken...Mark 14. 43-54.
Nov. 5. JESUS BEFORE THE COUNCIL... Mark 14. 55-72.
12. JESUS BEFORE PILATE.....Mark 15. 1-15.
19. JESUS MOCKED AND CRUCIFIED...Mark 15. 16-26.
26. HIS DEATH ON THE CROSS.....Mark 15. 27-37.
Dec. 3. AFTER HIS DEATH.....Mark 15. 38-47.
10. HIS RESURRECTION.....Mark 16. 1-8.
17. AFTER HIS RESURRECTION....Mark 16. 9-20.
24. CHRISTMAS LESSON.....Isa. 11. 1-9.
31. FOURTH QUARTERLY REVIEW.

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